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"NOT more knitted in soul were David and Jonathan than were David A. Sinclair, secretary, and Edward L. Shuey, layman," says John R. Mott in the Foreword. There is rare human interest in the struggles and achievements of these two lives; but to the discerning reader the most fascinating and inspiring phase of this record will be the perfect cooperation shown between the layman and the secretary—that partnership which is the cornerstone of Association accomplishment.

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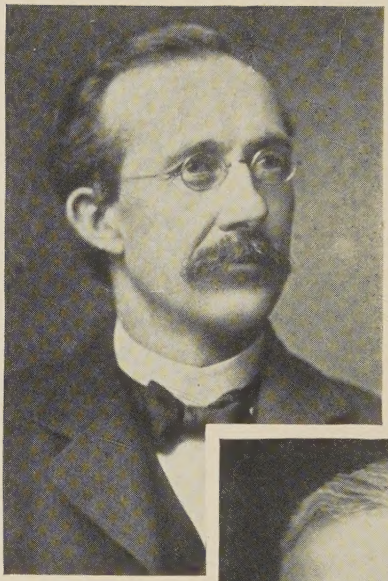

DAVID
A.
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Secretary

EDWIN
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Layman

TWO Y MEN

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Partners in the Service of the Young
Men's Christian Association
and Other Good Works

BY

NOLAN RICE BEST
Author of "Beyond the Natural Order," and "Inspiration"

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FOREWORD

Through more than two generations the Young Men's Christian Association has been moving steadily from its simple beginnings to the wide variety of service which it now offers to young men and boys. These developmental changes are striking, new methods and new means have opened up vast new possibilities; yet it would be a most unfortunate oversight to forget those factors of effectiveness which the years have not altered and the future years cannot alter—those fundamental elements at the base of the Association idea which enshrine its essential secrets of power and which must be maintained in order to preserve that power.

Chief among those elements of power without which the Association never could have survived as any effective agent has been the devotion of men who loved one another and in company loved God, and who labored joyously with one another in the strength of both those deep affections. That kind of partnership in the works of righteousness is what has made of us a "Brotherhood."

Even in the early days, there grew up within this Association Brotherhood the necessity for a differentiation of service; and the secretaryship came to be a life vocation, growing up naturally and easily out of lay forces. This distinction of function created a new

relationship, fraternal team-work between the "amateur" and the man to whom the Association is an occupation and a career. Upon the tremendous possibilities that lie in this relationship rests the hope of continued and persistent advance; without its development and enrichment there can never be preserved the spiritual and social qualities which are its vital identity—its inner personality. A conjunction of technical efficiency and volunteer enthusiasm, each infusing the other with its distinctive values—this is the Young Men's Christian Association, or the name has descended to something less worthy of it. We can dispense with neither the secretary nor the laymen, for only by their united effort can the perils both of professionalism and of superficiality be avoided.

This little book is dedicated to the dissemination of this conviction by illustration from life rather than by theoretical argument. It is trusted that to a new generation of Association men there will be challenge and incentive in the picture, keeping them in mind of relations and resources which they must not neglect. Not more knitted in soul were David and Jonathan than were David A. Sinclair, secretary, and Edwin L. Shuey, layman. May this brief commemoration of their co-working serve not alone to preserve for them an affectionate memory in Association circles, but may it likewise inspire Association secretaries to seek a profounder and more fruitful alliance of spirit with men of zeal among their lay constituencies. On the other hand may it move Association laymen to offer more generously the boon of their loyal personal aid to their secretarial leaders.

JOHN R. MOTT

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convention. Both were convinced that the progress of the movement at that crisis depended on the development of the Association secretaryship as a life calling for able men. Only those local Associations which had such leadership were really rising into power. And more and more the cities which had not taken that line of policy were realizing their defect and inquiring at international headquarters in New York for the recommendation of persons capable of meeting their acknowledged need. Both Morse and McBurney, therefore, were keenly on the outlook for young men of promise who could be drawn into secretarial work or promoted from fields of less opportunity to some of the strategic centers yet unmanned.

It was, therefore, at once a sign of the times and a pledge for the future, which both these men hailed with joy, when twenty new applicants for membership appeared at the meeting of general secretaries convened as an incident to the Poughkeepsie convention. The whole roster of the organization up to this time had contained but eighteen names. So large an addition to the secretarial fraternity looked epoch-making indeed. And it can easily be imagined with what careful scrutiny the older members of the new profession (none were old) scanned these later recruits. Who among them were already achieving for the kingdom of God? Who held in store latent capacities of power which further service might be expected to reveal? Who, at the time in smaller fields, were showing themselves worthy of greater opportunities?

Less penetrating eyes than those of these enlightened leaders might not have marked for favoring notice under these questions a not very prepossessing

young fellow from Canada—one of the twenty newcomers. Certainly neither classical features nor a graceful carriage claimed for him the attention of strangers. His embarrassed manners betrayed the conscious awkwardness of an unschooled boy away from home for the first time. And yet his manifest genuineness and the "something in him" that bespoke an original and unquailing personality drew the interested inquiry of the chiefs who were so eagerly on watch for signs of the greater "man power" they needed. The youth—he had passed his twenty-third birthday only a month earlier—said he was David Sinclair, general secretary of the Young Men's Christian Association of Hamilton, Ontario. He had served in that position for three years, beginning when he was twenty. Back to his work when the convention ended he went encouraged and refreshed. And Richard Morse especially remembered him.

Next year the international convention of the brotherhood met in Dayton, Ohio, with the "General Secretaries' Conference" incidental as before. And David Sinclair came again. This time he was much more at home. The year intervening had brought obvious growth. Many noted him now as a man of promise. His blue eyes flashed a friendly light on everybody to whom he spoke, and even strangers who watched him counted his smile captivating. He took part in certain convention and conference discussions, and was applauded for the keenness and good sense of his remarks. On one topic in the secretarial conference, Sinclair, by invitation, spoke first. The question was what course of reading a secretary ought to follow to prepare him to present Christian truth

forcibly if he had not had theological training. The young man's evident ambition to be an equipped worker heightened the esteem of his elders. But neither then nor later was David Sinclair ever consciously engaged in cultivating a good impression of himself. His personal memory from the convention was its lasting influence on his own soul. Two elements specially distinguished its program—emphasis on Bible study and emphasis on evangelism. The first was embodied in a series of addresses by an English visitor; the second mainly in the stirring open-air meetings which convention delegates held on the streets of Dayton. In Secretary Sinclair's after career these were his prime interests—expounding the Bible and winning men to Christ—and it was doubtless an inspiration toward these purposes to which he in part referred when he spoke of the convention of 1874 as the great turning point of his life.

But, of course, it was a turning point chiefly because it directed him into the field of his supreme life service. The Dayton Association, although with the courage of a generous and hospitable spirit it had sought the privilege of being host to delegates from all the Associations of North America, could not then have been called a prosperous or powerful organization. It was but four years old. True, there had been a "Young Men's Christian Association" in Dayton for two or three years prior to the Civil War, but it had been of that rather nondescript type popular at that period in the West, to which apparently the piety of old ladies was as consequential as the morals of young men. An entirely unrelated organization had been formed in Dayton in March, 1870,

pledged to make the welfare of young men its paramount concern, and this was the Young Men's Christian Association which entertained the Convention of 1874. It had called, immediately after its formation, H. P. Adams, of Manchester, New Hampshire, to be its superintendent, and he had done in the city a work effective enough to attract the attention of Baltimore's Association, to which he had been called away only three or four months before the Dayton convention date in June.

The work which Mr. Adams conducted had all centered in four rooms on two floors of the *Journal* building located on Main street just north of the county court house. Up the first stair flight from the street were found, in front, a reading-room and, back of that, a classroom and office. Up a second flight was a comparatively large hall for meetings, behind which was a smaller room where vagrant men were accommodated with night's lodging free. In the Association's minutes for November, 1872, it was duly recorded that eighty-five wayfarers had been thus entertained during the month previous, but of them all but one only had responded to the appeal of Association workers to embrace religion. With capacious impartiality the proprietors of the building had rented the street floor to a saloon, and if the proximity of such a business was not a joy to the Association, it must under these circumstances have been of comforting advantage to such of the saloon's patrons as drank too late and too deep to find their way home.

Despite the day of small things from which the Dayton Association had not yet emerged, its directors were all the more determined to carry on as they

caught new zeal from the enthusiasm of their visitors. They approached Mr. Morse as chief executive of the International Committee and asked him to name to them the strongest available man whom he knew for their next superintendent. Mr. Morse was anxious for all the associations to standardize the title "general secretary" for their principal employed officer, but of course he did not stop to haggle about that—the necessity of the moment was to get the right leader for Dayton, no matter what Dayton might choose to call him. And there was David Sinclair; the good impressions of a year earlier regarding him had been confirmed and more as Mr. Morse had watched the young man in this his second conference and convention. So Mr. Morse's answer was ready: "Hunt up the young secretary from Hamilton, Ontario, and talk to him before he starts home."

On the suggestion the Dayton committee acted at once, and it was afterward recorded by members present at the interview that they fell in love with the Hamilton man then and there. When he left Dayton at the end of the convention they had his promise that he would take the Dayton work as quickly as he could obtain an honorable release from his duties in Canada.

CHAPTER II

A BOY WHOM A MAN FOUND

THE general secretary whom the Young Men's Christian Association of Dayton, had called to its work—Daytonians learned to designate him by that title not long after he settled among them—was of Scottish birth, and although he had been reared in Canada, his childhood training had been according to the age-hallowed manner of the typical Scotch home—strict, reverential, intensely conscientious, reticently devout. He was the eldest son of parents from the extreme northern reach of the Scottish Highlands, who settled in Costertown, about a score of miles from Edinburgh, soon after their marriage. They gave their lad the name of the father's employer, David Ainslie, a gentleman of wealth on whose estate the young husband served as gardener and florist. Two years afterward, when David had a baby brother, Mr. and Mrs. Sinclair determined to migrate to Canada. Mr. Ainslie was so reluctant to part with his little namesake that he offered to adopt the child as his heir if the parents would leave him behind. But of course they refused, and with both little sons in their arms they sailed away to the New World.

The emigrants found, however, more hardship than fortune on the Western shores to which they came.

They settled first in Hamilton, but failing of any special prosperity there, they removed to St. Catherine and then to Ingersoll without greatly bettering matters. Much as the elder Sinclair, being a true Scotsman, prized education, he was obliged to let David quit school at twelve and become a wage-earner. In turn the lad as a boy helper tried gardening, carpentry, and printing. Ordered out of doors on account of frail health, he worked on a flax farm. But when he was fifteen, he went back to Hamilton and apprenticed himself to one of his father's former neighbors there who conducted a bakery.

In after years, in the height of his Association service, it was Mr. Sinclair's whimsical boast that whatever he was as an Association officer, he was certainly competent as a journeymen baker and could earn his living at that occupation if he should not be wanted in religious work.

There are those who say that stringent emphasis on religion in a boy's childhood home results in reaction to careless and even reckless living when the boy goes out into the world "on his own." Such critics say nothing about a much greater and surer fact—the power that pious home recollections exercise to bring back the sons of Christian households when they have strayed from the parental example behind them. Yet some small evidence for the former cynicism might be gleaned from the case of David Sinclair if the earlier part of his life in Hamilton should be looked at alone. His home habit of spending his evenings with books was supplanted away from home by a habit of association with a crowd of jolly good fellows, among whom he seems soon to have been accounted the jolliest good

fellow of all—just as those who knew him afterward at the peak of his manhood would suppose. It does not appear that any serious evil habit gripped David; but his employer did not like the company he was keeping and bluntly told the boy that he would have to change or he would lose his job in the bakery. Rebuke in these tangible terms went deeper home with young Sinclair than a moral lecture would have done, and although he was still loafing on the street with a bunch of gay young idlers after that—perhaps it was the evening of the same day—his heart was heavy and his conscience uneasy.

Then and there he had his word in season. A. Hamilton churchman who knew him—George A. Young—came along the street on his way to the Young Men's Christian Association and had some difficulty in getting through the crowd of rough and noisy youths among whom Sinclair was standing. Mr. Young stopped and said quietly to David: "If you will come along with me, I'll get you into a better crowd than this." It was the key that unlocked the boy's future. He and one of the more sober-minded of his companions went along with Mr. Young, and at the Association rooms both were introduced to the group of Christian men found there. Their heart-warm welcome captured Sinclair utterly. Thereafter he lived in two places—the bakeshop and the Association. In the atmosphere of the latter he gave himself body and soul to the Master whom his father and mother served. Home teachings reasserted their control over his mind and heart. His conversation was a through-and-through renewal. The study of his Bible engaged his enthusiasm

at once, and his greatest eagerness was to get his recent companions to see life in the same new light in which it now appeared to him. Since his own change had not in the slightest weighed down the buoyancy of his spirits, he did get numbers of them to come his way. New acquaintances whom he met in Association activities were delighted with him and his popularity grew rapidly. Ere long, though not yet twenty years of age, he was elected a member of the Association's board of directors.

About this time David had another serious interview with his employer. Again the baker warned him of the danger of his being discharged. He was not giving satisfaction in the business. But the cause of complaint was this time quite different from the previous circumstances. The demand was that the young man should quiet giving so much time to the Y.M.C.A. The proprietor was indeed not unfriendly in his attitude; he thought he was doing a valuable employee a great kindness by showing him that he could never hope to be a real business success if he spent his strength so recklessly on things which brought in no money. But to the young man himself there was presented a grave problem of choice between self-interest and Christian duty. Happily for him, however, Providence saved him from any dilemma. Even as he was pondering his puzzle, his colleagues on the local Association board elected him general secretary of the Hamilton Association. And so he came into a new apprenticeship—the course of training which in four years' time was destined to make him ready for the then unguessed opportunities of a greater field in the city of Dayton.

Hamilton, however, when he was called thence, did not believe that Dayton was a greater field. And under no conditions could it think of losing Sinclair. His hold on the young manhood of the city made him an invaluable civic asset. Especially had he been ingenious and capable in engaging the interest of school boys with a frank and unpretentious kind of religion when he drew them to the Association's rooms. Among the industrial population his "cottage prayer meetings"—actually held in cottages, not "residences"—had made him popular. Business men supporting the Association liked the sound care of his management of expenses. Ministers in the churches appreciated the coöperation which he was always ready to render them. A great variety of elements, therefore, were included in the universal public insistence that he must stay. And when the secretary, despite all this pressure, made it plain that in his judgment the call away was morally imperative, the same concert of all voices sought to have the young citizen realize before he departed how greatly his townsmen admired and loved him. But David A. Sinclair was armored against pride with as stout a humility as ever guarded any Christian soul, and he carried away with him from Hamilton no other confidence than that in which he had begun the adventure of his untried work there—the faith that if any man walked the Bible way through the world, God's grace would not let him stumble over any difficulty.

The city of Dayton, to which this youth of twenty-four years now came, was at that time a community of not many more than 30,000 souls. Faith in a large future for the town was, however, justified even then

by its advantageous location and by many evidences in embryo of that public spirit which in late years has given it fame as a conspicuously progressive American municipality. Whether Mr. Sinclair was prescient enough to foresee the fivefold growth in population which Dayton has since enjoyed, he certainly did believe in the expanding opportunity for Christian service which the development of the city was bound to bring, and the increasing resources which the prosperity of the city would put at the disposal of Christian men for the Lord's work. No doubt these were dominant considerations in his conviction that he must not refuse Dayton's summons. Yet when he again arrived in the city, on a hot midsummer afternoon two months after his visit to the convention, he must have felt that he was launching out not on a rising but on an ebbing tide. Apparently the enthusiasm of the committee which had assured him in June with such unqualified heartiness that he was exactly the man whom Dayton must have, had largely evaporated by August.

W. A. Waggoner, since for many years an efficient Association secretary, but then one of the younger men on the Dayton membership list, had been "filling in" at the local Association's office and reading room until the new executive could take charge. On the day that Mr. Sinclair was expected, Mr. Waggoner reminded the directors individually of the courtesy they could show their incoming secretary by meeting him at the railroad station. But all with one consent made excuse, and it was Mr. Waggoner's hand alone that was outstretched when the newcomer stepped down from his train. Thence Mr. Waggoner guided

him to a boarding house, where accommodations had been arranged for him and thus perfunctorily the great Dayton career of David Sinclair began. The air within the boarding house was anything but cordial; one of the residents confessed long afterward that they were highly indignant at the landlady for admitting a Y. M.C.A. man to the place—they had been having a gay time together and now they would be smothered in pious gloom.

An experience not much more pleasant for the young secretary was his meeting with the prominent citizens, with whom, for the sake of his work, he was obliged to seek early acquaintance. One leading Daytonian was completely disgusted at his first interview with Sinclair. He growled loudly that he didn't see why on earth anybody wanted to bring "that green young Canadian" to Dayton. But the "green young Canadian" was not blighted nor abashed. He simply went on living his life in his own serene way and adverse opinions soon began to change. At the boarding table he vied with the liveliest in keeping merriment in swing, and as fears of his gloom were dissipated, his friendly and sensible advice began to be sought by one and another of his neighbors in the house. In like manner he won the confidence of the young fellows who came to the Association rooms. One who years subsequently became a director of the Association has told how in his boyhood he more than once ran away from home, contrary to parental rules in order to go to the Y.M.C.A. and get a chance to talk to Mr. Sinclair. And as for the man who was disgusted at the greenness of the young Canadian, he, in a short time, became one of the secretary's most enthusiastic ad-

mirers and continued his devoted friend till death divided them.

If, however, Mr. Sinclair won his way thus readily and promptly to personal popularity, it did not follow that as easy a success awaited his aims and purposes in regard to Association policy. Although in the new organization of 1870, the Dayton Association had undertaken to work primarily for and through young men, yet in practice the less strict western idea of a religious society, in which both sexes and older as well as younger workers might take part, still prevailed. The great feature of each week at the Association's Main Street rooms was the Sunday afternoon evangelistic meeting, where usually more women than men were in attendance and the proportion of *young* men was small. Apart from this weekly meeting and the keeping of the reading room open every day and evening, there was little that could be called either activity or privilege at these headquarters. The aggressive vitality of the Association was expressed outside in various forms of city mission work. When the new secretary took charge he found members of the Y.M.C.A. conducting regularly three Sunday schools in unchurched neighborhoods and seven other Sunday services in school houses and small chapels in the city and its outskirts, as well as services in the county jail and at the soldiers' home.

These outreaches Mr. Sinclair did not undervalue. He fully appreciated the spiritual strength of an organization with which men united not for advantages they could get out of it but for service which they could do through it. But he saw no reason why, without hindering this extension work, the Association's

central equipment, limited though it was, could not be employed to much greater effect and for the direct benefit of young men and boys. He proposed to his directors that he should be permitted to organize there a young men's Bible class, a boys' Bible class, and a training class to prepare teachers to teach young men in church Sunday schools. He also suggested, because there were so few young men in the Sunday afternoon meeting, that he would like to hold a meeting Saturday evenings in the Association hall for young men only. It reads like a fable from topsy-turvy land, but it isn't; it is authentic history from the annals of the Dayton Association—the directors refused all these suggestions because "these things are not the work of the Young Men's Christian Association!"

The board made, indeed, rather laborious amends to its young executive by adopting, after he had been four months with them, a resolution of flattering personal compliment, praising "the propriety of his life and the efficiency of his labors." Unconsciously no doubt his directors thus paid tribute to the fascination of his personality; they could reject his policies but they could not break with him. And although David Sinclair would be just about the last man in the world to flavor his parsnips with the butter of fine words, he no doubt took comfort in the significant token of the solidity of his position which he could read in these fulsome phrases. His co-workers cared for him, and in that assurance he could afford to wait till they came round to his desires.

So he cheerfully ignored all differences and went forward with all the things he was permitted to do—and perhaps with some that were not permitted. It

does not appear that Mr. Sinclair ever had official sanction for the "Youth's Branch" which he had organized in the Association rooms in November. Whether it was considered even an adjunct of the Young Men's Christian Association is not clear from remaining records; perhaps the canny Scotch secretary took good care that that question should not be decided. But at least he soon had a band of boys coming to the Association rooms once a week; he prayed with them, read to them and talked to them about life, sent them to visit sick comrades, had them help in serving a Christmas breakfast to 130 poor children, and so bound to him a company of "lads of parts" who as men a decade and two decades afterwards stood by him to put over the big deeds that distinguished later Association history in Dayton.

Already, though, on one great matter of advancement the secretary and his board of directors had moved together with one mind. They all agreed that the Association must have a building of its own. At the November director's meeting (1874) a committee was created to study the feasibility of housing the Association thus, and in February following it made report recommending the purchase of the Dunlevy residence on Fourth Street. A canvass for funds was determined on and by April the necessary $24,000 had been raised. Needful alterations were few, and in May the Association moved to the new location. Nine months of the new leader's service had thus been sufficient to accomplish a long and powerful forward stride toward assured permanence. One thing only which was lacking in the old residence was then deemed requisite for Association work, and that was a

hall of assembly—a meeting place for the Association's typical Sunday afternoon service. For this purpose it was decided that an auditorium must be put up at once on the rear of the lot, and this was begun even before the transfer from Main street. A single member of the Association bore this expense—the first of many personal benefactions to the work prompted primarily by admiration of the secretary. The whole achievement of thus putting the Association under its own roof vastly impressed Dayton; everybody remarked that the town had never before given so much money so quickly for any community object. The daily papers complimented the Association warmly, and the local prestige of the movement was markedly heightened.

In the new home of the Association, Secretary, Sinclair chose for his office the tiny "hall bedroom" on the second floor at the head of the stairway. Its dimensions were seven by twelve feet. One who will hereafter be much mentioned in this volume wrote down in recent years his memories of that room, vivid with the light of an unforgotten love. Said he:

> That little office, like the "Tower Room" of Robert McBurney became "a haven of rest and a home of hope" to many a young man. Into that room in the years that followed came the leading business men of the city, seeking the wise counsel of the sturdy secretary for their business plans as well as for their Christian work. Into it came many a workingman discouraged and destitute—possibly with bitterness in his heart against his employer—for the sympathy and suggestion which the man knew were there for him. Here more than one labor difficulty within the city was settled through the wise arbitration of the secretary between employer and employee. Here came the stranger young man seeking a friend or help in temptation, with his confidence and ambi-

tions, assured that no day would be too busy nor any night too short to give him the help he needed. Many a man on his knees found in that room the Savior whom Sinclair served. Here, too, Sinclair himself on many occasions passed through the struggles of disappointment and poverty and discouragement from which he came out stronger and truer and more sympathetic.

But it was not alone a home for the Young Men's Christian Association which the undauntable secretary secured that first summer which he spent in Dayton; he got a home also for himself. No man could have needed it more or deserved it better than David Sinclair, paying himself out endlessly for others and only to be recruited by the ministration of hands as bountiful toward him as his hands were toward all who came within reach of his ministry. And God's pleasure had appointed such recompense of love to him. June 16, 1875, he was married at Toronto, Canada, to Miss Margaret Clyne, a distant cousin on his mother's side. The bride he brought back with him to Dayton was by every highest ideal "a help meet for him" till death did them part, twenty-seven years afterward. Two devoted daughters enriched the household also, and in the circle of his family life David Sinclair found a glade of repose from the burden and heat of the day without which he would not have endured his tremendous labors even for the all too short period that Dayton and his loved ones rejoiced in his presence.

CHAPTER III

A BOY WHO FOUND A MAN

NOT long after the Dayton Young Men's Christian Association opened up its original headquarters in the old *Journal* building, some time in the year 1870, a keen-eyed school boy made a great discovery. In one corner of the reading room stood a good-sized bookcase full of books for boys. Who gave the collection to the Association, the boy did not stop to inquire; afterward he wished he had. There would have been some one perhaps whom he could have thanked for what was certainly an understanding and prescient gift—for the books were good books, well chosen. At the time though, all that seemed to matter was to get that library read through as fast as lessons and home duties would allow. So, often in afternoons and evenings, there might have been seen, hunched up in one of the stiff wooden chairs which were a prominent part of the room's scanty furniture, an oblivious boy drinking in great drafts of true English literature and unconsciously forming a reading taste which cultured his whole manhood life. There was little or nothing to attract his attention from his book. Ordinarily the only other occupants of the room were perhaps a few schoolmates reading as intently as he, and some men perched on high stools to scan the daily newspapers

that were spread out on the sides of the tall reading racks. In those days the Young Men's Christian Association was the least stirring place in town.

In June, before David Sinclair came to Dayton as Association secretary—perhaps about two weeks before his prior visit to attend the international convention—this boy graduated from Dayton High School with the highest honors of his class and was awarded by the city school board a gold medal in recognition of his exceptional scholarship. The lad was Edwin Longstreet Shuey, then seventeen years old. It could surprise no believer in good birth that young Shuey showed these early evidences of superior mental power and personal capability. He was well born. The son of William John and Sarah Berger Shuey, Edwin had by both lines of descent a long inheritance of sound and positive Christian character. His lineage is believed to reach back to a Huguenot family, probably named Chuez, who, when driven by persecution from France, found refuge in the German Palatinate. The first American settlers of the Shuey name undoubtedly crossed the Atlantic in a German migration. But it is not fanciful to observe that the characteristic family type to this day suggests a probable French derivation.

In Dayton it was a unique position that W. J. Shuey held. He was accounted among the foremost of enterprising and successful business men in the city; he was a member of the Board of Trade and sought after as a bank director. Yet at the same time he was a powerful figure in the ministry of the church of the United Brethren in Christ, to which he had adhered with the greatest devotion from his religious conversion at the age of sixteen, in 1843. His labors

as a gospel preacher dated from 1846, and he rose to important city pastorates. He was pastor in Cincinnati at the birth of his son Edwin; it is interesting that one of the city's chief Y.M.C.A. buildings today stands on the site of what was then the Shuey family home—the birth place of a future Association leader. In 1854, Dr. Shuey was sent to Africa to set up the first foreign mission work of his denomination—a pioneer duty accomplished with long lasting results. And he did not turn from the church to enter business. Rather, it was at the church's command and in its service that he left the pulpit for an unusually difficult task of financial and industrial reorganization. The United Brethren Publishing House, established in Dayton for the circulation of denominational literature, was not prosperous. In 1865 the General Conference of the church laid hold on Dr. Shuey and in the capacity of publishing agent committed to him the sole responsibility for putting the concern on its feet in a business way.

For thirty-three years from that time Dr. Shuey bore that responsibility with the genius which compels success. What he took as a pinched, worried, and ill-furnished printshop, he made erelong one of the business boasts of Dayton. Keeping the equipment always abreast of the last word mechanically in the printing trade, he produced from his presses the best printing that the city knew. And, naturally, the underpinning of this commercial prosperity lifted to new heights the Christian service which the house was doing for the church that fostered it. Thus Dr. Shuey's prestige increased equally on the secular side and on the ecclesiastical side, and his influence became re-

markably potent in both directions. A high esteem for his abilities pervaded the community, and it was considered that heredity took its rightful course when "the Shuey boys" revealed unusual intellectual gifts. For it was not Edwin alone who excelled in Dayton high school. Two years afterward the second son, William, was gold medalist at the head of the high school class of 1876, and Lincoln, the third brother, six years younger still, made an equivalent record in his turn. The latter, whose untimely death cut short after six years of service his chosen career as a Young Men's Christian Association secretary, is still referred to by many who worked with him (especially during his three years at the Harlem branch in New York City) as probably the most brilliant man of his age who ever had part in the leadership of local Association activity.

Edwin Shuey left home for college in the fall of 1874. The new secretary of the Dayton Young Men's Christian Association—the young man from Canada—had been in town about three weeks when the time of college-opening came round, and it is hardly imaginable that the high school student who had already made such good use of the boys' books in the Association's embryo library, had not been in the Association rooms some time during those three weeks to get acquainted with Mr. Sinclair. But no reference to any such meeting is found in Mr. Shuey's remaining papers. Probably it was at most but a casual contact. But it is certain that when the lad came home from college for his first holiday vacation, the secretary captured him utterly. From that moment dated the friendship which this slight volume is written to celebrate—at

first (though there was but seven years' difference in their ages) the spontaneous enthusiasm of an aspiring boy for a man of evident power, but ere many years had gone by, a gripping, true-steel affection which bound together indivisible comrades, one in every ideal and purpose and almost in every work.

It was the "Youths' Branch" that Sinclair had organized in November which drew the interest of the young freshman at home for Christmas. And the secretary got his personal grip on him by asking Shuey to help in arranging and managing the Christmas breakfast, to which the branch was inviting several scores of Dayton children, unlikely to have such Christmas at home. Beyond mentioning the fact that 130 boys and girls were actually present at this breakfast table, Mr. Shuey has left no word picture of the occasion, but he has told in a vivid way of the impression which it made on him. Almost half a century afterward he wrote with fond recollection: "One who was a member of the 'branch' then and who served on this 'charity committee' recalls the influence of that incident and thinks of it as one of the events of his life," No doubt the experience brought him his first individual proof that the joys of giving are literally more actual than the pleasures of receiving, and so instituted in him a bent of habit that dominated all his manhood. Through all his years he was—to draw down from Lord to servant a quaint old religious phrase—"ever on the giving hand." And this primarily not in regard to money—though therein he was readily generous—but like the early Christians whom Paul applauded, first (and last also) he gave himself. That stripling collegian serving table for hungry urchins out of

meager homes on that Christmas morning back in 1874 was but prefiguring his own life for fifty years ahead—joyfully always putting out his talents and strength for the service of whosoever needed him.

Whenever vacations, long or short, brought Edwin home from school, he no doubt aided Secretary Sinclair with other undertakings devised to interest and influence the boys of Dayton. But of course the help that he rendered at such times, being necessarily fragmental and soon interrupted by his return to college, could not carry him at all deeply into the problems with which the secretary was wrestling.

During this period, therefore, the boyish student probably gave no particular thought to the Young Men's Christian Association as an institution or anticipated in any way the command it would exercise over his later loyalty and endeavor. So far, he cared for the Association only because he admired the man who represented it in his home city.

The college which Dr. Shuey chose for his sons was quite naturally, considering his ecclesiastical position, the institution which the United Brethren in Christ had sponsored and have always controlled—which is named indeed for the founder of their denomination—Otterbein at Westerville—about eighty miles northeast of Dayton, near the center of the Buckeye state. The community surrounding the college, was at that time a rather isolated rural village, and the environment was as staid as it was simple. The spirit of the school had for the quarter century of its existence continued profoundly religious, and never more than a small fraction of the students were outside the membership of the church. The conversion of this fraction

was the object of revival meetings in the college chapel every winter. No part of the curriculm was repeated more regularly year after year than these evangelistic efforts, and they were seldom ineffectual in their purpose. As compared, therefore, with the earnestly religious home out of which he came, Edwin Shuey experienced no change of atmosphere as he entered college. And all the promptings of his own thoughtful and responsible temperament, backed by a devout religious faith, tended to harmonize him with the typical quality of the institution.

Perhaps therefore even his active mind did not particularly define anything to be desired for the expression and development of religion among his fellow students beyond the usual ministration of the church, which worshipped in the college chapel. As at home, so in college, these young people were expected to be rather passively subject to the instruction of their elders. They were to listen to the pastor and attend Sunday School classes taught by men and women superior to them in age and experience, and so be prepared to repeat the oracles of Christianity to the generation of youth succeeding them, when they had arrived at maturity. It must be remembered that at that hour in American education the propriety of anything like what are now called "student activities" had been but dubiously conceded even in the universities of the East, and in the colleges of the Middle West had not become even a subject of debate. And it cannot be thought strange that, where the conception of student teams and associations organized for athletic sports had not yet come into the heads of the most daring students—to say nothing of conservative faculty

members—there was still lacking the suggestion of organizing independent student efforts in the serious sphere of religion.

Edwin, Shuey, however, was not at Otterbein an uncertain quantity religiously. He was an out-and-out Christian, and made it manifest not only by constant faithfulness in his church attendance but by straightforward and unpretentious cleanness of living. His instinct for helpfulness was a testimony here as everywhere to the essential Christanity of his inner life. Coming from city life into a college where, on account of its rural location and the prevailingly rural constituency of the United Brethren Church, the great majority of students were farm boys and farm girls, the Dayton boy might have held himself a little aloof from groups who obviously had enjoyed less early advantage than he. He was also, by family circumstance, under less need to observe the pinching economy which to so many of his college mates was the only hope of completing their desired education. But he carried no airs of superiority or exclusiveness. Instead, young Shuey took boarding with one of the co-operative clubs which the students were accustomed to organize in order to reduce living costs to a minimum. The club rule was that members should serve by turn in the position of steward or purchasing agent, and Shuey took his turn with the rest. But whereas his clubmates bought from the village markets, Shuey, when the responsibility fell to him, would walk out into the country and buy chickens and vegetables from the farmers—so that, as his fellows soon came to remark, when Ed was steward, the food was better and the price of board was lower than when

anybody else in the whole group was on duty. Yet the saving was probably of less consequence to him than any other student at that table. He was taking the extra trouble because he knew what the saved pennies meant to his friends.

To make the picture accurate, however, not only to this but to later periods of Mr. Shuey's life, it must be observed that his seriousness and conscientiousness did not produce in him a painful sobriety. It is true that when his mind took up the trail of a purpose, whether in youth to conquer a lesson or in manhood to find an effective solution to a present problem, the absorbed directness and persistency of all his mental processes permitted no indulgence of byplay. No man could surpass him for dead-in-earnestness on occasion. Yet he had a wealth of humor that those never suspected who saw him only in these moods of intensity. With cares cast aside he was sometimes jocose, and always sparklingly alive to those oddities and quiddities of life which preserve sensible men from taking themselves or other people too solemnly.

Certainly Mr. Shuey never suffered, earlier or later, from inability to laugh either with his friends or at himself. On one occasion in college Shuey and a number of classmates were required to deliver orations at a "public rhetorical." Previous experience led the college authorities to expect that the event would be celebrated by the appearance of a "bogus" program, and they were on keen watch to intercept its distribution. It was circulated, however, and though happily free from vulgarity, it subjected all the speakers of the evening to merciless ridicule. Shuey was made fun of by a great exaggeration of his rather prominent nose. The

president of the institution was enraged at the insult to his "finest young men." He never dreamed that the entire group of speakers thus "insulted" had been gathered in the room where the contents of the "bogus" were written, and Shuey, if he did not actually write the skit on himself, had laughed hilariously over it long before it was in print.

The tastes of our student, as he pursued his courses, led him more and more to "major" on Latin and Greek. But he was not inferior in his "minors." The pace of the average student soon proved slow for his active mind, and he began to carry extras beyond scheduled requirements with the result that he had completed the four years' curriculm when he had been but three years in Otterbein. Accordingly Mr. Shuey was graduated with the degree of bachelor of arts in the class of 1877. And despite the peril in intellectual as well as material things of making waste by making haste, the young graduate came through to his diploma with high rank in all departments and special distinction in the classics.

At that moment his thought of his future career looked in the direction of the law, but quite probably it was his student pleasure in the ancient literature of Greece and Rome which ere long turned him from that purpose. At all events, after only a year in the study of law, he betook himself to teaching, and became connected with the Green Hill Seminary in western Indiana. Thence he transferred to Fostoria Academy in northwestern Ohio, and from there in 1881, four years after graduation, he had the honor of being called back to his alma mater. In common with all the colleges of that region, at a period when few

public high schools even tried to fit students for college, Otterbein had found it necessary to conduct many sub-freshman classes. But this work had been done with little system, and Mr. Shuey was asked to organize it into a distinct preparatory department, of which he was named as principal. And the foundations which he thus laid were so well grounded that they endured for more than forty years, till at length the widespread improvement of city and town high schools made it possible for all Middle Western colleges to relegate to them most of the task of college preparation.

The superior importance of this episode in Mr. Shuey's biography lies not, however, in the service which he did at that time for Otterbein College. It rather consists in the quality with which this educational experience imbued his subsequent service to the Young Men's Christian Association. Had he gone on to complete his legal studies and become a leader at the bar, he might still, as a great Association layman, have rendered to the movement some conspicuous and memorable contribution. No doubt indeed he would have done so; such a personality as his could not miss Christian expression, and such practical consecration as his would not in any case have overlooked the Young Men's Christian Association as a field of expansive spiritual and social opportunity. But the peculiar thing which he did do in a critical time to enlarge the Association's usefulness to young men, he would not have done as efficiently, at least, if in the most formative period of his young manhood, his calling had not forced upon him an intensive study of the means, meaning, and worth of education. In this second period of life at Otterbein he became an educator

—not a technical pedagogic expert, but a vision-seer in the realm of human discipline of usefulness in God's abundant world. And because he was that, when later conspiracies of circumstance set him in places of high influence in the Association Brotherhood, men called him—for what he quietly brought to pass—a Christian statesman.

Through four years Mr. Shuey—for the time being Professor Shuey—continued at Westerville. During this time he bound himself to the supremely inspiring relationship of his life—his marriage to Miss Effie Mitchell, of Springfield, Ohio. All that idealism would picture of domestic felicity and comfort his bride brought him, not for a passing honeymoon only but for more than four decades of home joy on which no shadow fell except the shadow of its inexorable end. And their wedlock meant much besides this precious peace at the home hearth; it meant also for the husband, the continual strength of sympathy and counsel which never failed to nerve his heart for any and every adventure of faith. Regardless of difficulty or peril, if only duty bespoke the promise of service to be done at some point of need, the wife's word was always: "Go on!" Their copartnership in duty never had a bureau for cost-accounting.

The first home of the newly married couple was of course in Westerville, and there their eldest child was born—now Mrs. Alfred G. Bookwalter. It was—as was every Shuey home—a place of broadest hospitality. Its guests sometimes were secret guests—yet all the more a testimony to the Christian spirit of the house. Professor Shuey could not confine his sense of responsibility to his classroom. Westerville was well

protected against the evils of liquor. But Ohio's capital—Columbus—was but half a score of miles away. An evening train ran toward the city; a midnight train came from it. And fair a city as Columbus was, it had its open gates of hell. Often the principal of the preparatory department was on that evening train—often on the midnight train too—with a student or two in charge whom he had managed to drag out of some Columbus saloon. They had to be taken home and put to bed—not usually in their own beds but in the "spare room" up at the professor's house. When the effects of the drink had been slept off, discipline didn't usually seem necessary. True again—with Edwin Shuey nothing was too much trouble if it helped!

CHAPTER IV

A TEACHER WHO HELPED EVERYBODY

THE Otterbein College, which Edwin L. Shuey attended as a student, knew, as has been said, practically nothing of the Young Men's Christian Association. The Otterbein College to which he returned four years later as a teacher was all astir with a great enthusiasm for the Y.M.C.A. The colleges of the country—there were no real universities in the United States at that time, unless perhaps Johns Hopkins had justly won the name—had for a good many years been thought of by certain leaders in the Brotherhood as a favorable field for Association expansion. But actual attempts to unite students under this name and form had been spasmodic and isolated until, mainly through the influence of a persistent student, Luther D. Wishard, the Philadelphian Society at Princeton, was introduced early in 1877 to change its name to the "College Young Men's Christian Association." This rather dramatic shift, transpiring so near New York and brought about on students initiative wholly, attracted the attention of the International Committee in its metropolitan headquarters, and Wishard and his associates were authorized to see how many students they could induce by their invitations to attend the International Convention, which was to meet in Louisville immediately after commencement time in June.

One of these invitations reached Otterbein just before the commencement at which Mr. Shuey graduated. It somehow fell into the hands of E. A. Starkey, then finishing his sophomore year, and he determined that as soon as school was out, he would hurry off to the convention and discover what was in the air for Christian students and college religion. Reaching Louisville he found himself one of only twenty-five college men who had thought it worth while or had been able to respond. And of the twenty-five he was the only one from Ohio. Unimpressive as this small group must have seemed amid 250 older delegates from city and railroad associations, the students nevertheless pleaded their own cause convincingly enough to obtain the appointment of Wishard as a traveling secretary with an allowance that would enable him to tour the colleges of the country. Their faith, which the event quickly justified, gave them confidence that on the strength of such a presentation vigorous Christian Associations would soon be functioning in the great majority of America's institutions of higher learning.

Otterbein, however, did not delay action to wait for Mr. Wishard's arrival. To Westerville the following fall, young Starkey returned overflowing with the expectant confidence that a great, nation-wide Christian movement among students was at hand. And as his college had been the only Ohio school taking part in this momentous student gathering at the convention, so he was determined that it should be in the lead, as far as Ohio was concerned, of the developments which his faith saw just ahead. And so it was. No other college Y.M.C.A. in Ohio is as old as Otterbein's. Faculty and students fell in heartily with the

junior classman's proposal to organize at once a Young Men's Christian Association on the campus, and the spirit of the institution lent immediate fervor to the weekly devotional meetings which became a first feature of Association activity. And this student fellowship, growing and deepening for four years in its own place, amid the life of the college, was found by professor Shuey, when he returned to his alma mater, already a thoroughly fixed factor in the forces of morale and inspiration permeating college life.

It is surmise indeed, but no unreasonable surmise, to believe that this revelation of the Association's adaptability to college uses must have brought Shuey his first sense of the breadth of possibility involved in this virile Brotherhood of young men. As he had seen the Young Men's Christian Association in Dayton, it doubtless impressed him as an undertaking of very specialized scope—a city devise peculiarly, and calculated even in its fullest success to serve but limited groups in limited ways in any city where it might be established. But to find the same organization penetrating the colleges with magnetic power over the strongest student personalities was to recognize a rising religious phenomenon of a character far more comprehensive. It promised not circumscribed and standardized service to some single area of religious need, but manifold ministration and stimulus in every sort of place where young men required strength to meet the responsibilities of their time—which of course meant everywhere. And no doubt there was born in Mr. Shuey's heart, as a college professor dealing with the students of Otterbein, that faith which he evidenced so strongly in after years—that the Young

Men's Christian Association has a mission and a veritable power to serve wherever young men are found. It was such faith which made him, though by no means a specialist in every department, an enthusiastic supporter of every phase of the diversified, almost endlessly adapted and finally world-circling work which the International Committee gradually built up. Others may have feared the Association might get "too many irons in the fire" but Mr. Shuey was never worried about that.

From the beginning of his work with the Otterbein faculty, Mr. Shuey lent a hand constantly to the college Christian Association. He was of course never an officer, but he was the intimate counselor of all the officers year after year. It was he who, feeling the value of independent undertakings on the part of the students, urged the Association to develop private Bible classes among college men, to be taught by its senior members. The idea did not take well at first; it was argued that more Bible classes were superfluous in an institution that taught the Bible as a part of its required curriculum and that was so closely allied with the local church and a well-conducted Sunday school. But the professor without disparaging the Sunday school, of which he was superintendent, held that there could never be too much study of the Bible in a Christian college, and his persuasion—perhaps his insistence—carried his proposal through. In the lodging houses of the young men of the college such voluntary classes were organized in 1882, and they became an established part of the Association's program thereafter—with equal profit no doubt to those taught and those teaching.

Nor was it only with the men students and their religious development that this earnest teacher was concerned. As more and more from the successful progress of the college Y.M.C.A. he came to appreciate how stimulating was the responsibility which it threw on the shoulders of the young men, Professor Shuey felt that the young women in Otterbein's coeducational life deserved the same advantage. He accordingly urged a group of the girl leaders in the college to organize a Young Women's Christian Association, and that in the second year of Mr. Shuey's teaching at Westerville was happily brought to pass, at a meeting of college women in the Shuey home. A history of great usefulness ensued from that small beginning, not only for Otterbein's daughters, but for women students throughout America. For in this also Otterbein was an example to other colleges of the nation—especially of Ohio. Indeed, when the Otterbein girls formed their association, there were only two other such college sisterhoods in all the country. Truth is, Mr. Shuey himself then knew of no other; the idea was with him purely original, an early instance of the architectural character of his mind which in later years was often manifest in his religious, social, and educational initiative.

Despite, however, the high valuation of organized religious effort which Mr. Shuey evinced in his relation to both student Y.M.C.A. and Y.W.C.A., he was far from undervaluing or neglecting direct personal influences. Quite otherwise, he was thought of by all the students as perhaps the readiest person in the faculty with whom to talk over their personal problems, and they freely sought him for that satisfaction.

And if the student's trouble was at all grave, the professor gave more than advice; he gave a brother's help. Indeed, he often took the first step himself, going far out of his way to hunt up a timid and discouraged student. Frequently in such a case it was an invitation to the unaffected hospitality which Mr. and Mrs. Shuey dispensed in their home that set the student right with his surroundings and proved the sufficing remedy for homesickness or any other depression. Says a friend not only of this period, but of his later life: "Young people who have been helped to wise decisions in the crises of their lives, who have been led to new thought and new action, by personal contact with E. L. Shuey, are numbered by hundreds—yes, thousands!"

During the winter term early in 1885, Professor Shuey went with a delegation of Otterbein men to the Ohio state convention of Young Men's Christian Associations. It was his first Association convention, and it created a habit; there was probably no later year of his life in which he did not travel to be present at some such assembly of young men and their leaders—state, regional, international, or world. From Ohio's annual conventions he was thenceforth seldom absent. But though in 1885 he was a newcomer in this company, he was not an unknown. His appearance there at the head of the Otterbein delegation afforded an opportunity to do honor to the state's pioneer college organization and also to bring into wider leadership a fresh-spirited enthusiast for the developing college aspect of the work. So it happened that the youthful Otterbein professor, then only 28 years of age, was unanimously elected the convention's president—an

additional circumstance to confirm his interest in the multiplex forms of usefulness to which the Young Men's Christian Association was then reaching out. For though he had been chosen as a college representative—and was immediately added to the state student committee—it is certain that his sympathies were enlisted with every character of endeavor that the convention passed under review as he sat in the presiding officer's chair—city work, boys' work, and work among railroad men being at that time the chief departments other than the college work.

Undoubtedly Mr. Shuey loved his responsibilities and opportunities as a teacher. He carried with joy not only the obligations of his own department at Otterbein, but many duties in cooperation with his fellow-professors. His versatility enabled him to "fill in" at many places in the college with the same effectiveness as in the preparatory courses. The death of a member of the college faculty necessitated a readjustment of work, and Mr. Shuey was called to teach temporarily a sophomore class in the department of modern languages. His educational equipment was quite equal to the demand, and his teaching gifts shone as brightly there as in his own particular realm. A student in that class wrote recently, in affectionate recollection of the teacher, a tribute expressive in its very simplicity: "I can still recall with what zest I prepared my lessons and with what a feeling of pleasure I always came back from class, because he never failed to convince me that he appreciated my efforts to learn as much as I appreciated his ability to teach." The right reciprocity of teaching and learning could not be better delineated.

It is probable, therefore, that Mr. Shuey would have continued at Otterbein indefinitely if duty—distinctly filial duty—had not summoned him away. As has been already mentioned, his father had accomplished a great success with the United Brethren Publishing House on the mechanical and administrative sides of the business. One department, however, remained unsatisfactory—the retail bookstore. Though located on the best corner for that kind of business which could have been chosen in all the city of Dayton, the store was not prosperous. And Dr. Shuey appealed to his oldest son to come back home and help him solve that problem. To Edwin such a call was imperative, and he resigned from Otterbein at the commencement of 1885. With wife and infant daughter he removed to Dayton and exchanged the duties of a college professor for the tasks of a business man.

The undertaking to which he thus devoted himself was not a matter for easy solution. But patience, application, and genuine brainwork put into systematizing organization and into original methods of promotion, did work it out. Long before Mr. Shuey left this business for other pursuits—twelve years later—the trade of the bookstore made a remunerative return to the publishing house, and the place had, besides, become a center for much of the city's cultural and intellectual interests. It was in behalf of his book business that Mr. Shuey began the study of efficient advertising, in which he afterward became one of the outstanding experts of the whole nation. And it appears to have been he who first conceived the allurements of a "readers' corner," which is today a common feature of well-appointed bookselling establishments.

Beside a light and cheery window of his place of business Mr. Shuey railed off a generous space which he fitted up with tables and enticing easy chairs. Above its gate a carved-wood sign invited any visitor to select any book from the shelves and read as long as he liked. It is not strange that the proprietor of such a store got a reputation for hospitality which won trade by the very air of not being anxious for it.

The manager's repute as an intelligent and progressive book man erelong reached beyond Dayton. Notably it brought him in connection with a Philadelphia firm publishing Bibles, which in many cases included along with the Scripture text, elaborate data and indexes intended for the use of Bible teachers. At first the proprietors imported these appendices in printed sheets from Great Britain, but foreseeing an advantage in materials arranged more particularly with reference to American use, they cast about to find a competent editor to carry through such a revision. In Dayton they found their man. Mr. Shuey's broad personal knowledge of the Bible, his keen interest in extending the study of the Scriptures, and his practical acquaintance with the manufacture and sale of good books were found a singularly apt union of qualifications for this purpose, and the preparation of revised "helps" was put wholly in his hands.

He took over in large part the historical summaries, archaelogical studies, and expository abstracts which agents of the publishers had previously obtained from eminent British scholars, among whom were such high authorities as Professor George Adam Smith, Professor A. B. Davidson, and Professor James Stalker. These articles, however, Mr. Shuey incorporated in a

rearranged order with contributions which he solicited and obtained from equally conspicuous American scholars and teachers, including President William Rainey Harper, Professor Philip Schaff, Bishop John H. Vincent, President Wilbert W. White, and Major D. W. Whittle. To these he added a "word book," wrought out under his direction, in which were ingeniously combined a condensed Bible concordance, an index of Bible themes, and a clue for finding Bible localities on the maps which concluded the volume.

This work not only had wide circulation as a supplement bound in with Bibles, but was sold extensively in separate binding under the title "Bible Readers' Aids." The preparation and printing of it—Mr. Shuey also saw it through the press with close attention to the laborious proofreading which a reference publication requires—were a labor of joy to the compiler, because of his vital interest in its purpose, and through all the rest of his life he took a deep satisfaction in the usefulness which could be traced to it. But nothing could be more characteristic of him than the fact that his name appeared nowhere in the printed work. The English editor's name was on the title page, but neither there nor in the preface did Mr. Shuey permit any other reference to himself than what those who knew were able to read into the modest signature: "The American Editor."

CHAPTER V

A SECRETARY WHO OUTLIVED A FAILURE

WHEN David A. Sinclair, secretary of the Dayton Young Men's Christian Association, heard that Edwin L. Shuey was coming back to Dayton to live and work, his eyes must have brightened; it was good news for the Association. It would have been inspiriting even if it had meant merely the return of the boy who went away to college eleven years earlier—with an added decade of age on his head and of experience in his heart. Sinclair could have been sure that the youth who entered so enthusiastically into his plans during his first months in Dayton would not be cold toward the greater work into which his purpose and accomplishments had now expanded. But the return meant more than that; it meant that the Dayton Association was to profit by the immediate local aid of a worker whose part in work for young men had already resulted in his being chosen the titular head of the state Association organization for that year. And Mr. Shuey did early connect himself with the city Association and through this renew his admiring friendship with the secretary. He was for some time left, however, to find his duties for himself. It might have been expected that in view of his prominent position in the state organization he would have been invited

quickly to a seat among the directors of the Dayton work. But the board continued to be mainly composed of the older group who called Sinclair to the city, and it was not their way of doing to advance very young men to official place. Even their secretary, it appeared, was sometimes a bit too young to suit them.

The years intervening since Mr. Sinclair's arrival in the city, of which Mr. Shuey could have had little or no first-hand knowledge, had not been easy years. Perhaps it seemed, when that first astonishingly successful canvass had given the Association its own assured home—which then looked so commodious—that a path of steadily rising prosperity was opening up ahead. But in reality the entrance into that remodeled old residence was rather the beginning of the secretary's sorest trials. The chief difficulty was financial, and that difficulty was inherent in the principle on which the Dayton Association had operated from the first, and which indeed was the working basis of most of the Young Men's Christian Associations then in existence. The starting point for typical Association activity in that early period was the idea of "doing something for the young men." Afterward it got to be, in many places, an idea of doing a little something for nearly everybody. And either one of those ideas was as effective as the other in shutting out all thought of letting the young men do something for themselves. In consequence every proposition for asking anything substantial from young men members in the form of membership fees was frowned upon; indeed, it was apparently never suggested in Dayton until Mr. Sinclair reached town. In 1870, when the

Association was formed and the first canvass for members was made, the signers were asked for nothing more than a dollar a year apiece. On that solicitation just 199 signed up. Four years afterward the new secretary found that only forty paid the dollar that year. But nobody appeared to worry greatly over this relapse. On principle—if not always in practice—it was considered the business of the older people to pay up for what would do the young folks good. "Make it just as free for them as the church is," was the way in which this policy was commonly pleaded for.

But the point of view was one with which Secretary Sinclair was essentially out of sympathy. Very shortly after he took charge in Dayton he suggested to his directors that if the Association provided for its members privileges worth paying for, these boys and young men would be glad to pay at least a part of the price which such advantages might cost. And he held this by no means so important in the matter of finance for the Association as by way of training its young members. Boys old enough to earn anything at all could afford to pay something in fees, and Mr. Sinclair argued that they would be much better off for the self-respecting experience of paying their own way—or at all events meeting some substantial fraction of the expense. This thought was presented to the managing board about the same time that the secretary said he would like to form a Bible class for young men, and it shared the same fate as that suggestion. The leaven of the secretary's influence had not been long enough at work. The board was not yet ready for innovations.

Had Mr. Sinclair won over the directors to his proposition in this first effort, they could have put the new plan into practice immediately after they took possession of their Association building, for there they began to have privileges worth charging for. But it was never any part of his conception of leadership to force his convictions through against the adverse opinions of his co-workers. Even when he might have had cause to think that bias and prejudice were the unrealized causes of the opposition which was hindering him, he did not try to override it, but waited until time and experience wore it away. In this case, therefore, he did not insist on a revised method of finance, but gave himself loyally to the operation of the old method, which entailed constant personal solicitation for gifts to the current maintenance fund, in which the largest single item was his own salary—and what more exquisite cruelty can be inflicted on a sensitive soul than the necessity of asking people to donate money to its personal support?

To speak thus of the financial problem of the Dayton Association in the late seventies may convey the impression that an extravagant budget was undertaken in the flush of the triumph which had secured for it the home which then seemed so imposing. But the impression will scarcely persist when it is learned that the records of those years show an average budget of about $3,000 per annum. The secretary's own stipend continued at the figure specified when he was called from Hamilton—which was $1,000 a year. Extravagance was therefore no part of the explanation for the continuous financial crisis which beset the Association after the old mansion on Fourth street had

been taken over. Indeed, at this distance it seems quite impossible to account for the mystery that a prosperous town which in a six weeks' canvass had contributed $24,000 to buy this property for the Association was unable thereafter to get together $3,000 yearly to make the building serve the purposes for which it was bought. With inexplicable weariness in well doing the very directors who had toiled terrifically to raise the purchase price failed the secretary completely, as it seems, in providing for current expense, neither permitting him to gather the money in the way which he considered best nor coming effectively to his aid when he undertook to do it in the way that they wished.

In the year 1876, the total of direct subscriptions collected for the Young Men's Christian Association in Dayton was $981.66. A part of the deficit was supplied from commissions which the railroads gave the Association for organizing an excursion of Dayton citizens to visit the great Centennial Exposition in Philadelphia. And this embarrassment became to Mr. Sinclair very much more than a serious secretarial problem; it threw a cloud of privation over his home also. His conscience as an officer of the Association required him to consider its credit before even the necessities of his own household, and when the current bills of maintenance were paid for the building, there was little or nothing left to buy food for his family. In later years, when all these hardships were past, Mr. Sinclair told friends that he often in those days left home in the morning not knowing where or how he would get money to pay for the noon or the evening meal. It is high tribute to Mrs. Sinclair that

in all these hardships she shared to the full her husband's zest for his work, and bent all her strong, practical sense to keeping him from undue worry, and making ends meet. Never was anything in their home life ever allowed to stand in the way of Mr. Sinclair's fullest service to the Association.

David Sinclair's faith in his Heavenly Father was of a quality that could enable him even in such privation to keep faithfully the injunction to "take no thought for the morrow." Yet his soul was profoundly troubled. The mere uncertainty about daily bread he could meet serenely with the assurance that somehow "the Lord would provide." But the deeper and disturbing question was the wonder whether he had not mistaken the Lord's way for him and got himself into a place where his Master did not want him. Were all these discouragements the means by which Providence would force him back into the humble tasks from which he had thought to emerge for larger service —stern notice that he had overvalued his powers and was trying for a leadership of which he was not really capable? This was the doubt that tore the conscientious secretary's mind and heart as he struggled to "make both ends meet" in the Association and at home. Finally, in order to be certain that he was not in any way resisting the Lord's instruction, if such was the divine purpose hidden in his trials, he agreed with Mrs. Sinclair that if there came a day when he actually had no money at all, he would take that as his "sign." Soon on a certain morning he found that one five-cent piece was literally all the cash he could call his own. It seemed as if his hour of fate would strike that day surely. But before the day was over a con-

tribution came to the Association which could fairly be turned to his own salary, and he thanked God, took courage and went on.

Nevertheless, after three years of this sort of battle for bare subsistence, Secretary Sinclair settled it with himself that he ought to step aside and let some other man have a chance to obtain the community support which he had failed to secure and which the Association must have or die. At the February meeting of the directors, in 1878, he offered his resignation. An obscure phrase in the minutes appears to mean that he even told the directors to mark off from their books the arrears of his unpaid salary, in order to leave his successor that much less burden in the rehabilitation of the finances. And there is no doubt that he proposed all this in utter good faith. David Sinclair was not the man to "work a bluff." He had definitely determined to quit and obviously supposed that he was bringing to the minds of the directors a great relief. But the effect within the board was quite the opposite of any such anticipation. The directors were shocked into a sudden realization of what their burdened executive had been carrying. They were roused to lift from his shoulders something at least of his intolerable load. Their better assistance was pledged him with a heartening earnestness and they immediately began to consider how they could add to the Association's revenues. It is true that the best they could think of then and there was to resolve to charge an admission fee to the approaching annual meeting of the Association. But the fresh spirit with which they took hold of their obligations to their secretary was genuine, and it lasted. They knew—all Dayton knew

indeed—that the city could not afford to lose David Sinclair. And he was never left in such straits again.

The odd thing about this embarrassing period of Mr. Sinclair's early work in Dayton—significantly odd, indeed—is the fact that all the while when the budget of the Association was causing the secretary this untold anxiety, the actual work of the Association within its building was flourishing. Attendance increased; enthusiasm grew. However disheartening on the financial side, the secretary's experiences in direct contact with men and boys were constantly more joyful and rewarding. Therein lay indeed the secret of the protesting reaction that swept over the city when it became known that Mr. Sinclair had tried to resign. The consciousness of what his departure would mean was measured in the hearts of hundreds—even thousands—older and younger, by the ties it would break between them and this friend of theirs whose smile was a cheer when they simply "passed the time of day" with him and whose word was an all-round tonic when they went to him for counsel.

Peculiarly satisfactory was that "Youths' Branch" to which he had devoted so much of his (unauthorized) effort from the beginning of his life in Dayton. The boy membership of this organization responded with loyal zest to all that the secretary asked them to do and to all that he taught them about God's will and God's work; the echoes of that teaching are on the lips and in the lives of not a few men who today contribute powerfully to the character of the Dayton of the twentieth century. It must therefore have been one of the deepest satisfactions of all of Sinclair's secretarial life when, in the autumn following this resig-

nation episode, his board of directors relented from its former opposition and voted these unattached juniors into the Association and set aside a room for the special use of the "junior department."

Mr. Sinclair was a genius in finding something for every man or boy whom he noticed at all frequently in the Association rooms to do. With many leaders in like position the guiding thought is to pick out for committee work or special personal assignments older members whose knowledge and judgment can be counted on. Sinclair's preference in such choices was rather the opposite; he commonly chose the youngest man whom he thought at all competent—chose him in order that the young man might have a chance to acquire knowledge and develop judgment. It was thus, the secretary felt, that the Association's assets of personality were to be most richly developed. And results attested the method. Few other Associations anywhere in the world can vie with the record of Dayton under David Sinclair's captaincy for its output of virile Christian workers. From the beginning days his reception committee at the Association building was his favorite training school for new recruits; just as soon as a newly admitted member seemed to feel moderately well at home in the social atmosphere of the building, the secretary asked if he wouldn't promise to be present one specified evening each week and see that strangers who might come in were promptly and warmly welcomed. Made over thus unexpectedly from guest to host, such a young man, in instances countlessly repeated, found himself in a decidedly proprietary frame of mind toward the whole Association establishment, which was naturally the strongest pos-

sible incentive to continue and enlarge his active service in its behalf.

W. A. Waggoner, already mentioned as the temporary employee of the Dayton Association who welcomed Sinclair to town when the young Canadian arrived, was one among a number who were about this time moved by Mr. Sinclair's example and influence to leave business for Association life. Long afterward when the work of his loved Dayton mentor was ended, Waggoner wrote from his desk in the railroad Association at Atlanta: "I have Sinclair's photo here before me, and often when the burden seems too heavy and my heart wants to fail, I look at the picture of his good face and am heartened and strike in again for better service." Thus is indexed still another way in which this great man of God multiplied himself.

Numerous other good developments cheered the secretary's heart and extended the reach of his influence as his Association now took its upward course by a steeper gradient. He joined with a number of his directors in the organization of the "Star Course," which every winter brought lectures and concert music of the highest grade to the Association's auditorium. This was, in a sense, an undertaking apart from what Mr. Sinclair would himself have defined as the guiding object of the Young Men's Christian Association. But it constituted a wholesome agency of culture for the community, and the large profits deriving from its popular success helped gratefully to relieve the Association's straitened treasury. And certainly the quality of entertainment and instruction thus afforded Dayton's population heightened the public prestige of

the Association itself and won it new recognition among the city's essential institutions.

Much more important, to this forward-looking leader, who always valued items of growth more by what they promised than by what they immediately brought, was the gradual unfolding of certain spontaneous demands for those "features" by which from the first he had wished to diversify the Association's appeal to and hold upon young men. Mr. Sinclair must have chuckled inwardly when in the spring of 1879 a group of members asked the directors to open a class where they might be instructed in free-hand drawing. The young men didn't get their wish. But they were not now refused on the ground that this kind of thing was not appropriate for the Young Men's Christian Association, but only because there was no suitable room in the building which they might use as a classroom. And no doubt in this response there was just enough yielding to encourage the next request which other members filed with the directors —the call for a gymnasium. This was a far more startling departure from the original ideas of the Dayton founders. But naturally it was backed up by a much larger and more vigorous contingent of the membership, and the budding athlete then as now was able to make his wants and wishes known with more "punch" than the budding artist would be likely to muster.

So the directors, when in August, 1879, they received a petition to provide a gymnasium, did not answer that there was no room—though on a hasty survey of the building a visitor would likely have considered such a rejoinder entirely justified by fact. But the

board thought it better to appoint a committee to study the matter. And that committee in November came back and reported that a very usable gymnasium could be made out of the basement beneath the auditorium. They recommended this solution, and the board approved it—more than that, it ordered work on the refitting to begin at once. At the May meeting of directors the following spring the physical department reported that the gymnasium was flourishing, and just as soon as its privileges became available there was a sudden and big increase in the Association's membership. At the same meeting Secretary Sinclair told the board that a certain "singing society" wished to join the Association in a body, provided they should be allowed to hold their rehearsals in the Association's parlors. This, too, was granted and so the broadening Association program took in another "feature."

Far above all this, however, to give the secretary joy and to reward his patience and sacrifice while he waited for the turn of the tide in his direction, was the privilege of organizing in December, 1880, that Young Men's Bible Class in the Association which had been tabooed six years before as something not coming within the proper field of the Y.M.C.A. Here the finest talent of David Sinclair came to its opportunity; he was many other things as executive, counsellor and friend—superior and wonderful in a score of ways. But par excellence he was a Bible student and after that a Bible teacher, and now as he opened his marvelously marked and annotated copy of the Scripture —his own precious personal Bible—there began to flow forth a golden stream of the luminous and comforting things which he had found there and treasured

up in the long and trying years when his governing board had wished him not to teach. Sinclair's Bible class was soon the talk of the town, and new spiritual lives were born and old lives remade as Sinclair expounded the message of the word of God to the men of Dayton.

CHAPTER VI

DIRECTORS WHO LEARNED SEVERAL NEW CONCEPTIONS

WHEN, therefore, in the end of 1885 Providence ordered the circumstances which were to prepare the unpremeditated spiritual partnership of Sinclair and Shuey for the good of the young men of Dayton, the senior partner already, by virtue of such patient biding of his time as has just been described, had fixed the local Young Men's Christian Association in the essential character which he believed requisite to insure it a future of power. What remained was to develop it in that character. The secretary's unboasted victory had been won, in effect, when almost simultaneously gymnastic exercise and the Bible class were introduced into the Association's schedule of activities—and both conducted explicitly for young men. These two forms of privilege marked the extreme outposts of that fourfold work which the progressive spirits of the Brotherhood had come to claim as the rightful field of Association effort—the cultivation of spiritual, social, mental, and physical manhood at its best. With the highest and lowest of this series of terms acknowledged, the medium terms were sure to be recognized in their due place, and the program on which Mr. Sinclair had set his heart was in outline secure.

Nevertheless, it was still needful for the secretary to

"consolidate his position." This he did in the five years following with great skill—so skilfully that it is believed he did not lose a single friend in the process, even though he was marching over or away from numerous ideas which had seemed quite sacred to all his directors and most of the other religious people of the city when he came among them. Especially in regard to city mission work did the aims and enterprises that the Association then cherished appeal to many good folk as infinitely more important—in fact, incomparably more religious—than social evenings in the parlors on Fourth Street or athletic drills in the basement under Association Hall.

Sinclair did not hesitate, however, for a moment in cutting off all outside mission work from Association connections as fast he could find any church or churches willing to take it over. Of the three chapels which the Association owned in outlying parts of town, one was resigned to the United Brethren, one to the Baptists, one to the Methodists. Meanwhile as a vivid demonstration that he was not eliminating the conversion of sinners from his program, Mr. Sinclair sent for H. F. Williams, then state Association secretary for Ohio, and organized in Association Hall under the preaching of Mr. Williams a series of evangelistic meetings running through a considerable period. But the meetings were for men only—the first religious services ever held in Dayton from which women were excluded. By this time Dayton began to understand that its Young Men's Christian Association secretary really believed that the first two words in the title of the organization referred to men and to men who were young.

Sooner, undoubtedly, than any of his co-workers the secretary realized the mountainous necessity to which his policy was leading. To cut off external interests and concentrate all efforts within the building—to multiply at the same time the activities centering there up to the mark of young manhood's reasonable expectations—meant simply that the old residence wouldn't serve much longer. A new and immensely larger building must replace it, planned and built with the quadruplex functions of the Association distinctly in mind, and adequate to the prospective growth of the city for a long time ahead. No other city west of the Alleghenies up to that time had attempted such Association housing in a structure built expressly for Association purposes; all of them were living in rented quarters or in buildings which they had purchased and remade. But doing a thing which none of the neighbors had done never daunted Sinclair, and it was not on that account that he hesitated before the enormous task.

The danger point which he had to guard was in the group of directors behind him. Secretary Sinclair knew well enough that he was heading in a direction that none of them had thought of when they asked him to come; and nearly all the men on the board were still of the number that composed it at that time. In the eleven years since, they had yielded again and again to his wishes, but he was keenly aware that he had carried with him their hearts more completely than their heads. Into the greater adventure ahead he dared not go forward without some surety that he really had also the approbation of their judgments. So with utmost deliberation he set his stage for a

"showdown." Carefully and with all pains to express himself just as radically as he felt, he wrote out at length his reasons for turning away so resolutely from church mission work throughout the city, and insisting on doing an institutional work for young men only, centered under one big roof. He named his paper "The True Object and Policy of the Young Men's Christian Association." And at the March meeting of the board, when the members expected his usual monthly report, the secretary read them this pronunciamento instead. Mr. Shuey, who was elected to the directorate not long afterward, got from his older associates some vivid reflections of how they had listened on that day and what they had thought, and he afterward thus described the effect:

> Mr. Sinclair realized that if he was to be the real leader of his board—all of them strong and devoted men—he must put his ideals clearly before them. In this paper he shattered some of the most beloved traditions of some of the members; he proposed what was to them a radical plan. But he did it all with tact and convincing logic. And completely were these men won over. They asked him to present the same paper before the Ministerial Association of the city, and both the directors and the ministers joined in asking to have it printed for circulation in the city. This was done, and the cause of the new building was won, so far as the support and encouragement of the Dayton churches was concerned.

The secretary's boldness and frankness well deserved this victory. He declared that much of the work of the Dayton Association during the fifteen years of its existence had "not been in accord with the real purpose for which it exists." And with a moving, though wholly unstudied, eloquence he went on to plead that

the young men of Dayton were a factor in the life of the city so crucially vital that no endeavors or outlay spent for their well-being could be counted excessive or disproportionate. He emphasized that every social malady—crime, gambling, drunkenness, and licentiousness—which disintegrates the moral fiber of humanity attacks young men more violently than any other class. On the other hand the church needs them for its present and future effectiveness more than any other class. "The Christian Church," said Mr. Sinclaim impressively, "estimates, and properly too, that the religious life of its young men is all-important to its temporal and spiritual prosperity." Why, then, he asked, should it be thought in any quarter a too great diversion of Christian strength and Christian money to maintain one great institution in every city for the sole purpose of helping young men to fight their super-intense temptations and to achieve their superior possibilities of Christian and civic usefulness?

Mr. Sinclair protested earnestly that with this emphasis on the restricted duty of the Y.M.C.A. he was not discrediting the missionary undertakings in the poorer sections of the city which had absorbed so large a portion of Association energies theretofore. He was simply saying that such work was not a function of an organization formed and titled for specific service to young men. With many turns of reiteration he drove this dictinction home, saying:

> The Young Men's Christian Association is not a church nor a substitute for the church. It is not a mission to the neglected masses. Churches and church mission societies must do church work among them. A Young Men's Christian Association connected with and leading into all sorts of schemes and enterprises,

however good, while the young men of the community are going to ruin unreached, is a failure. This Association has nothing to do with families, church government, or church ordinances. It has no mission to young children or to start Sunday schools. It is not a charity nor a relief organization for the temporarily destitute. Its workers do not neglect or give up such, but seek to reach them in other ways and in other localities. Experience has shown that you cannot make to mingle in one building the decent self-supporting young man and the degraded, indolent and low-fallen. Save each by all means, but do so by wisely considering the social and other conditions surrounding and controlling each. In a word, the Association is a social religious agency—not a place for religious meetings only, but a place of resort of the purest type, a home for young men.

All this of theoretic argument the secretary clinched with a pragmatic illustration which no doubt contributed more than any other one stroke to the unexpected ease with which at length he carried the day. Were there any to complain that whereas eleven years before the Association conducted five mission Sunday schools, it now conducted none? The answer was that eleven years before the Association had just three men actively engaged in its Christian enterprises who by any possibility could be called young. On the day when the secretary spoke there were fifty men undeniably young who were eagerly at work for young men within the sphere to which he believed the Association should confine itself. Yet there was not less but more being accomplished for the evangelization of Dayton in the broader field which the Association had formerly sought to cover. All the mission Sunday schools which the Association had founded were going on prosperously under the guidance of local churches which had taken the responsibility for them;

two of them had already grown into self-sustaining congregations and one would soon reach that stage of success. Moreover, and especially, the Association by withdrawing to its special field had not decreased but increased the man power that could be relied on to promote mission Sunday schools and other forms of distinctive church work.

Of the fifty young men then serving on working committees at the Association building practically all had been idle, so far as Christian service was concerned, until the Association interested them in helping men of their own age and enlisted them for such duty. But since they began thus at the Association building—as all their pastors testified not only in private conversation with Mr. Sinclair but openly in the ministerial meeting where he read his paper—they had become, in their own respective churches, steady dependables for all the duties in which their cooperation was asked. Against such an appeal to the results of a policy which had as yet been only partially and rather grudgingly tried, who could stand? It would have taken a group of men much less in love with the secretary's great personality than those who heard his plea on either of these occasions, to resist his determination to shape the Dayton Association to the form of his clear and conscience-enforced ideal.

With his path of advance now laid out straight and plain ahead and even covert reluctances successfully eliminated, Secretary Sinclair joyfully and confidently went forward to get for his Association the new building which he foresaw would house the possibilities of a great future. It proved on careful analysis not such a herculean proposition as it had appeared when con-

templated in hazy bulk at first blush. It was first decided to use the old Association Hall for the new gymnasium, and that transformation was begun at once. The main structure on the street front—the ground being already owned by the Association—could then be erected, it was estimated, at a cost of about $60,000, which was really relative to the present size and wealth of the city, less than the $24,000 that secured the first property in 1875. And this was not calculated on any skimpy plan. Mr. Sinclair had the architects sketch out a building with handsome brownstone front and of a size calculated to accommodate a membership of 1,200. To the typical building committee today it might well seem an incredible fable that there ever was a time when so much in brick and stone and mortar could be had for so little money.

It took a little less than a year to obtain the necessary subscriptions from a city which, until the time of Mr. Sinclair's bold outleading, had thought of its Young Men's Christian Association as permanently provided for. At the February meeting of the directors, in 1886, the President, E. A. Daniels, announced the successful completion of the financial canvass, and the board voted to begin work at once. Three weeks later bricks were tumbling out of the shrinking walls of the old building, and by the beginning of July, with all foundations in, the time of cornerstone-laying had come. For this ceremony the governor of Ohio—the magnetic Foraker—came down in civic state from the capitol at Columbus, and an enormous crowd of Daytonians filled the adjacent streets to look on at the great event. The popular eclat that attended the day was of itself a graphic demonstration of the public im-

portance which the Association movement had assumed in the state—the proud Foraker attended no crossroads affairs—and especially of the prideful interest that Dayton took in the fact that one of its own city institutions was undertaking—accomplishing indeed—what no other city of its size in the nation had yet dreamed of, and what only a few very large cities in the Eastern states had so far surpassed or even matched.

The building, on which so much civic pride and so great religious hopes were thus pivoted, was complete in February, 1887. The dedication services ran through a week of great joy for the secretary and all his coadjutors. They looked through the spacious halls, the cheery parlors, the ranges of classrooms, the expanded gymnasium and the still larger auditorium, and they congratulated one another on the foresight with which they had built. "We have provided our Association with every need for fifty years at least," they told one another; "twelve or even fifteen hundred young men can come here for their athletic training, their educational work, their hours of social leisure, their evening entertainment, and their religious meetings and classes, and this building will make them all comfortable. Yes, it will take fifty years to outgrow this." But in fact, the 1,200 membership line was passed within three years. And it was less than ten years before Secretary Sinclair said again: "We must have a new building." This was once when his prescience was not equal to the things the Lord had prepared.

One thing which the secretary had contended for a decade earlier came to pass automatically when the

Association thus entered into its greater home in 1887; its young men members began to pay fees; the day of "everything free" had departed. Cannily, Mr. Sinclair had foreseen this when, as one of the arguments urging his directors to "arise and build," he presented to them the pledges of 300 young men promising to maintain $10 a year memberships whenever the Association was willing to "introduce appliances and agencies to meet the physical, social and intellectual needs of the subscribers." The opening of the new building brought those pledges to their maturity, and the young men met them—not only these advance subscribers but a greater host besides. The Association now had something worth charging for, and youth's manly self-respect gladly paid its just share of the worth of such privileges. And incidentally the way was prepared for the next great development of Christian Association work in Dayton—and one of Sinclair's most radical innovations.

CHAPTER VII

TWO MEN WHO PUT THROUGH A BIG IDEA

IT was an exceptionally busy morning in the Dayton bookstore which Edwin L. Shuey managed when he was told at his desk that two men wanted to see him. The day was well on into December of 1886, and Christmas trade was flowing into the store in a stream that the sales force could hardly make head against. It was really not a very suitable time at which to call on a retail bookman; even more than most other tradesmen he must make his hay while the Christmas sun is shining. But these men were on the King's business and their errand was urgent. Just across the street all summer Mr. Shuey had watched from his office window the rising walls of Dayton's newest pride—the wonderful Y.M.C.A. building. If he had had time just then to cross the street, he would have found plasterers and carpenters busily finishing the interior; dedication date was only six weeks ahead. Of course, Mr. Shuey had been eager to see the building complete—he was glad to see it now so nearly ready for use. But as he himself wrote many, many years later, his interest was "general." Till after Christmas, surely, he had enough else to think of.

Yet he knew that his callers had come to talk about Association work. The collocation of their names was enough to reveal that—E. A. Daniels, president of the

Young Men's Christian Association; D. A. Sinclair, Secretary of the same. The very fact of their coming together portended, too, what was in Sinclair's mind; it was one of the secretary's characteristic rules that he never went alone to ask any man to do something for the Association. It was not only that two men together would be more likely to impress on the person solicited the importance of what he was wanted to do; more particularly, this was one of the ways by which Sinclair, like McBurney, fought what they both considered the great peril of "secretarializing" the Association. When the secretary brought along one of his lay members to put up an Association proposition, both the man to whom the proposal was presented and the man who helped to present it received by object lesson the plainest kind of notice that the Association was not a mere professional concern of the secretary's. It was a business of business men who had the help of a profesional to run it. In the same kind of object lesson on countless later occasions Mr. Shuey himself played the rôle for which Mr. Daniels was cast on this particular morning.

Well, he let them come in. Their errand was soon stated. The Association had for years been deprived of one of the most fruitful opportunities open to it because it had no rooms in which it could conduct evening classes for the education and improvement of young men employed during the day. Now, in the new building there was abundance of space set aside for this specific use, and by the time fall came the Association must be ready to invite likely young employees all about the city to spend their evenings there in various lines of self-improving study. In the

months intervening somebody must decide what courses would best fit in with the advantage of those likely to prize this opportunity, must secure teachers able to instruct in the branches decided on, and must prepare announcements calculated to secure the attention and awaken the ambition of the youth whom the Association desired to help. And the brief information which these callers had come to convey was that Edwin L. Shuey was the man in all the Association's personnel best fitted to conduct this work; he had had several years of successful experience as an educator; he was in contact with the best intelligence in the city; he knew books; he knew the Association; he knew the city; he was himself a young man close to young men. Wherefore the directors had appointed him chairman of the education committee that it had just created. And it invited him to join them as a member of their board.

Mr. Shuey's answer was instantaneous; for just a moment it seemed to him sufficient. "Well, I have taught," he said, "but nothing in this line. I never saw an evening class; I don't know a thing about that kind of education."

But Sinclair's answer crumpled his excuse in a second of time: "You know every bit as much as we do. We don't know anything about evening classes either. What we know is the need. The rest we have got to find out." And then with the swift sweep of mind and speech so natural to him, a little hastened this time perhaps by the pressure of business in the store, the secretary sketched what he had found out about the wants especially of young workingmen in Dayton's many factories—their desire for fuller technical train-

ing, which would enable them to climb up to a higher grade of operations and so make it possible to provide better for their young and growing families. Sinclair truly did, as he said, know the need. And there was something in his keen eye which trenchantly challenged the Christian who being able to do something to help in such a case, could dare to say that he would do nothing. Certainly Edwin Shuey was not the kind of Christian who could so refuse—not at least to David Sinclair. And this is how and when the aforesaid partnership—let us say again, the foreordained partnership—of Sinclair and Shuey came into being.

"No one," wrote Shuey, "could resist the persuasiveness of his requests." Moreover, the busy bookseller more than once afterward recalled the scene with the remark that that hurried interview changed his life. He was then about a fortnight short of his thirtieth birthday.

The Dayton Young Men's Christian Association was not the first in the country to essay educational work for young men. The New York building, presided over by McBurney, had several classrooms which were in frequent use for various lines of instruction, and after a rather extensive inquiry in 1883 to find out what would be likely to attract larger attendance to such classes, the great New York City secretary was so impressed with the opportunities for this phase of Association effort that he cancelled rentals on $1,500 worth of space in his building and turned all that room to educational uses. But the "free gratis" notion of Association duty still prevailed in New York, and what was provided so freely does not seem to have been pursued very seriously by such students as did enroll.

Moreover, the constituency of the New York Association was largely made up of clerks and of young fellows getting ready for the professions, and the studies which these youths did follow were more often regarded as intellectual recreation than as direct preparation for more efficient living. Music attracted many students; Latin and Greek were popular. But the most famous feature of the old Twenty-third Street "Y" was its training for public speaking, to which several men of later eminence attributed much of their political success. Hon. Elihu Root, notably, has often expressed his gratitude for that opportunity. But the work in Dayton which Mr. Sinclair and Mr. Shuey now began to outline was to differ sharply from the New York program in two particulars.

In the first place, Dayton was an industrial city; the clerk class was small compared with the thousands and thousands of factory toilers turning out day after day the mechanical products which were even then carrying Dayton commerce to the ends of the earth. Nobody so practically minded and so directly interested in living men as these two Y.M.C.A. conferees could miss seeing that in their town any educational policy founded on local conditions must be primarily technical and vocational. In this the man whose preferred college subjects had been the dead languages agreed wholly with the man who had come out of a bakeshop to educate himself. Both proposed to reach for and serve the man at the work bench and the man at the office desk in the average Dayton manufacturing plant. And in the second place both were of one mind in the determination that the only way to secure a serious-minded body of persistent, undiscourageable, and un-

divertible learners in their various classes was to charge tuition—not heavy sums, of course—nothing like full cost—but enough to make the student an actual investor in his own opportunity, financially interested in getting worthwhile results from his work and time.

It is not meant to intimate that these decisions were taken in conscious opposition to the plans followed in New York. As a matter of fact, Dayton had heard nothing about what New York was doing. The secretary and his educational chairman had put a brand-new plow into perfectly virgin soil and they were plowing their furrow through to the end with nothing but their own eyesight to guide them across their own home field. Where the plow jumped or went awry they guessed at the cause of trouble, straightened it out the best they could and went ahead again. Virtually the sole outside suggestions which came from any source to these comrade experimenters were gleaned from such reports as they could gather concerning the Regent Street Polytechnic in London, the school that Quintin Hogg had founded some seven years earlier with a declaration of purpose significantly parallel to their own ideals. Said Hogg:

> What we want to develop our institute into is a place which shall recognize that God has given a man more than one side to his character, and where we can gratify any reasonable taste, whether athletic, intellectual, spiritual or social.

Hogg's work had by no means then achieved its own ideals, and in Dayton, too, were patient men who had to be content to wait for fulfillments. But meanwhile these latter were cheered to think of such

another institution, growing and gathering fame beyond the sea, which seemed to prove them not visionary in their vision.

Always, though, to plan is easier than to execute. The proposed evening schools of the Dayton Young Men's Christian Association did not turn out to be anything like the big success which the secretary and the chairman counted on for the first winter in the new building. What all their hindrances were cannot be known now, but four classes only were conducted in the season of 1887-1888 and those in but two subjects —mechanical drawing and bookkeeping. The number of students enrolled was fifty-five. "The first year," Mr. Shuey noted, "was experimental," decidedly so. But Mr. Sinclair was determined that the second year should be decisive in demonstrating their project to be fully practicable and genuinely of industrial service. When summer came, he called on Mr. Shuey and Mr. Daniels to give him out of their time the hours from two to four every weekday afternoon for two months. In the time thus set aside the three of them visited every considerable industrial establishment in Dayton. They went to find out still better what workingmen wanted and to advertise what the Y.M.C.A. had to offer.

First at each plant they asked to see the proprietor or managing partner. To him Sinclair, in the most business-like manner but with the eagerness of an evangelist joined to the suavity of a consummate salesman, explained the hope of the Association to contribute at one and the same time to the city's commercial prosperity, to the improvement of family life especially in its industrial sections, and to the

moral betterment of the city's young manhood. Then when the manager had been won—invariably he did approve—Sinclair asked permission for his companions and himself to see the foremen. After these had been interviewed in their turn, the next request was to be allowed to talk to the workmen in the midst of their tasks. This last privilege would have been refused probably to any other man in the city except Sinclair, but his friends observed that a wonderful deference was paid him everywhere—not more nor less in the head office than out on the last slag pile in the tail of the yard. All sorts of men talked to him freely —with infinite respect but without a trace of awe. And when the summer had gone, these three explorers of industrial Dayton knew in detail just what each factory in town considered the kind of classwork in the Association building that would most help its particular line of business—knew the opinions on that point of both employers and employed.

After that there was no more delay in getting a swinging start for the educational work of the Dayton Association. Men who had been interested as the Association leaders talked to them on the factory floor or in the machine shop came flocking down to the Association building as soon as the classes of the following season were announced open. The work offered had been keyed to the knowledge which the deputation of three brought back with them from their factory tours, and it "took" forthwith.

From year to year the enrollment and attendance grew by leaps and bounds. It soon became the distinction of the Dayton Association that it had a far larger membership of "shopmen" than any other city

Association in the Brotherhood—obviously because it had so honestly and helpfully addressed itself to the industrial masses of an industrial town.

The educational department, at the beginning of its work, had required only two rooms in the new 1887 building. But it kept claiming more and more space until not another niche or corner could be spared from other necessities. And more men were still coming. Ere long the directors were scouring the neighborhood for more space into which education could turn its overflow. An old bar, seized on for a machine-shop, became quite a princely place when friendly manufacturers fitted it up with metal-working equipment as good as the finest. The fortunate expulsion of a gang of gamblers upstairs in a nearby building made it possible to replace their gambling tables with the drafting boards of a Y.M.C.A. class in mechanical drawing. Chemistry, electricity, bookkeeping, business arithmetic, and English were taught in all sorts of miscellaneous places. All in all, the department had regular need of twenty classrooms, where 400 men and boys, at work during the day, spent evenings in study. And this was the expansion which chiefly accounted for the early resurrection of the secretary's slogan, supposed to have been laid away for half a century: "We must have a new building!"

The vigor, the earnestness, the intelligence, the originality and the success with which these Dayton leaders addressed themselves to the practical education of young men—especially young wage-earners—attracted the admiring attention of Association officers in many cities. Secretary Fraser in the neighboring city of Springfield frankly and promptly imitated every

move of his beloved preceptor, Sinclair. But the fame of what Dayton was doing spread much farther than that. In New York Mr. Morse, the international secretary, and Mr. McBurney, the city secretary, candidly agreed that Dayton had achieved something very much in advance of what New York itself or any other city had yet set afoot. In part, at least, it was the revelation of new possibilities opened up in the educational field by Dayton's strong initiative which persuaded these two secretaries and the Chairman, Cephas Brainerd (who were then a super-influential triumvirate in the committee's affairs) that the International Committee must add to its staff an educational specialist.

Should then they take some Association man and make an educator out of him? Or should they seek out an educator and count on transforming him into an Association man? This question was wrestled over for a good while with the eventual decision to begin with the educator. So George B. Hodge, a young college professor from South Dakota, was summoned to New York and installed in the committee's headquarters with instructions to prepare and submit a working plan for his new department which was to reach out with incentive, advice, and assistance to city Associations throughout the land. The outline was prepared and submitted—and McBurney said it wouldn't do, though it was pretty close to the lines along which McBurney himself had been managing the educational features of the New York City Association. "Get on the train and go out to Dayton and see what those folks are doing out there," the New York secretary advised, and that is what Mr. Hodge did. He lived with Mr. Sinclair and Mr. Shuey for a week or ten

days, looked and watched till he was thoroughly saturated with their conceptions of the service they could accomplish and thoroughly alive to their main methods, and then he returned to New York and rewrote entire the proposed program of his own work. With that McBurney was satisfied. The department thus set going its educational career strictly on Dayton lines.

This was in 1892. In 1893 the International Convention to which the International Committee reported this organization of an educational department met at Indianapolis. Secretary Sinclair was a conscientious convention goer. Even in the years of his extremest poverty he managed somehow to get to each annual national conference of Association secretaries, and there were few conventions either of the Ohio state organization or of the International organization from which in all the years of his work at Dayton he was absent. He feared intensely the danger of being narrowed in outlook and deadened in spirit from "comparing himself with himself"; his protection was in cultivating on every possible occasion the fellowship of his compeers in other cities and in different relations. Most of these no doubt would have thought Sinclair within himself more completely sufficient to his work than themselves. But he never thought so. He felt he needed them—more than they needed him. So, of course, he planned to attend the convention of 1893 when it came to Indiana's capital, hardly a hundred miles distant.

But what he counted good for himself he counted good, too, for his fellow-workers in the home Association. This time he particularly wanted the chairman

of his education committee to be at Indianapolis. Mr. Shuey from his first experience of the Ohio convention had been very regular in attendance at its sessions, because he still kept up his keen interest in the college men of the state. But now his later obligation to an outstanding phase of city work naturally gave him a deep concern with what was sure to be among the most eager topics of talk in the International gathering—the chief new departure with which the International Committee had signalized the two years intervening since the last convention. Mr. Shuey, therefore, was glad to go. Nor was the convention less glad to see the man who had helped so notably to work out Dayton's now victorious experiment. He was received there as being already, through study and experience, the most authoritative layman in all the Brotherhood in relation to evening schools conducted for the benefit of employed young men.

When the convention came to make appointments to the International Committee there was apparent to all a necessity of strengthening its personnel on the educational side, where the next great outreach of the city Associations was manifestly to be expected. And with this purpose in mind, it was inevitable that Dayton's forcible chairman should be the man counted first in availability. Thus Mr. Shuey was introduced to a seat in a committee where his future service was to distinguish him highly, even among colleagues who then and since have constituted the most eminent group of lay Christian leaders whom North America has known. It scarcely needs to be said that Mr. Shuey took the appointment seriously, contemplating its obligations with much more gravity than the honor

of it. It was never in the nature of Edwin Shuey to accept or even to tolerate any nominal relations. To "have his name connected with" any enterprise, whatever the distinction of it, lured him not at all. What he went into he entered for work; otherwise he stayed out.

The headquarters of the International Committee were in New York, of course, and there the committee held all its meetings; there, too, the meetings of subcommittees were held. To accept this membership therefore meant to the new member many a trip to New York, and thither from that time until his last (and only) illness befell him, he did travel again and again at large cost to his purse and at larger sacrifice of time and strength. But unless he had been willing to pay all these prices he would have stayed out or got out of the International organization. That was the demand of all his character—real service or no pretense at service.

Mr. Shuey was, of course, assigned at once to the International Committee's department of education, of which the chairman was F. B. Pratt, president of Pratt Institute in Brooklyn, and the secretary was Mr. Hodge. Among these three men there sprang up immediately a singularly affectionate fellowship, which the years steadily strengthened. Mr. Shuey was afterward in demand for many other forms of aid in other departments of the International work. But his first interest continued first, and to the end he gave himself most fully and with the highest zest to the mind-training and hand-training phases of Association opportunity and activity—especially the night schools. In the promotion of education this new triumvirate,

Pratt-Shuey-Hodge, soon held as decisive a leadership as had Brainerd-Morse-McBurney in other matters. And it was a preëminence gained in no degree by self-assertion, but by sheer supremacy of knowledge and of zeal; these were the three who studied most strenuously and widely the conditions of the educational problem as the Association then confronted it. For the most part they were driving through unknown territory. The thought of schooling after "school age" was past, the hope of schooling after a boy "had quit school to go to work" had at that time scarcely dug into even a remote corner of the American mind. Correspondence schools had not been invented; continuation schools were not dreamed of; night schools were rare. But Mr. Shuey had hold of one idea—it might almost have been called the Dayton idea—Sinclair's watchword in effect: "Find out the need."

Inquiry in this spirit was wide and searching. And as facts came to light Mr. Shuey impressed his coworkers with the gifts of insight he possessed. His interpretations of the need which investigation revealed here, there, and everywhere, were luminous with understanding. His proposals for meeting a given situation as it came under the committee's survey had a quality of adequate coverage for the case in hand which his colleagues soon learned to call his statesmanship. Mr. Hodge, recalling this cooperation of Mr. Shuey, says: "It was he who furnished our vision." Yet he also recalls that Mr. Shuey never once said anything which even in tone resembled: "This is the way to do it." Invariably with delicate deference to his co-committeemen he would say: "Doesn't it occur to the rest of you that we might possibly find a solu-

tion if we tried this?" And virtually always they did try it, and it was the solution.

The rapid advance of educational activity in all Associations brought this "statesman" of the work a repute—unsought but abundantly deserved—which had made him a well-marked man in the Brotherhood by the time the International convention of 1899 met at Grand Rapids. There the first act of the delegates was by unanimous vote to elect Edwin L. Shuey their president. From that day forward to the end of his life no lay adherent of the Association movement served it more abundantly or more efficiently than he. He was, as Mr. Morse says, "in the front rank of the second generation" of Association laymen, or as John R. Mott phrased it more explicitly, "one of the half-dozen leading laymen of our movement."

CHAPTER VIII

A CITY LEADER WHO GAVE HIS CITY HIS LIFE

IF, in the struggle to establish the Young Men's Christian Association in Dayton, David A. Sinclair contended with harrowing difficulties and bore crushing loads, it was not by any necessity save the necessity laid upon him by his own conscience. Chances by which he might have escaped to easier work in more conspicuous places were frequent. Cleveland Association wanted him; a weighty committee from Cleveland visited Dayton in an effort to persuade Mr. Sinclair that he was more needed in the northeast corner of Ohio than in the southwest corner. Some years later Detroit called him with similar urgency. The state committee of Ohio wished him to be state secretary, and finally the International Committee besought him to take a place of influence and prestige on its enlarging secretarial staff. And he did not lightly turn down any of these offers; he examined each to see if the summons of God was in it; he adopted no ironclad prejudgments about where and how he was to serve his Master. But after each case of such consideration he came back to the old opinion that his place was in Dayton, no matter what the difficulties, and perhaps all the more because there were difficulties. He might quite likely have gone somewhere else, if the Dayton task had seemed to him to be growing easy.

Secretary Sinclair's great admirer, McBurney of New York, got him to write once for the international conference of Association secretaries a paper on the topic: "The Advantage to the Secretary and to the Work of Patient Perseverance in One Field." The essay is lost now, and what he said on the subject can only be guessed. But however appropriate in the professional discussions of Association leaders, the theme was one on which there was no need that anything should be written for Sinclair's public. Almost any Daytonian could have told any inquirer that each year in accelerating ratio multiplied Mr. Sinclair's influence with—it would be subtly more accurate to say, his influence over—his fellow citizens. In at least the last decade of his service there, it could be counted on that whatever he wanted from his city, the city within measurable time (as soon as it thoroughly realized what he wanted) would do for him. And since David Sinclair never would ask anything for himself, this remark applies chiefly to the prime zeal of his life—the zeal to realize in Dayton the uttermost possibilities of the Young Men's Christian Association as a spiritual and social agency lifting the level of American manhood.

Apart from the personality of its secretary and the cumulative power of his life among neighbors who had tested him out for a score of years and more, there would be nothing to explain why an inland city of less than 100,000 inhabitants, even though saturated with Dayton's typically progressive spirit, should not only outdo cities of twice and thrice its size in providing Association equipment, but should set models even to the largest cities of this continent in nearly all lines

of Association practice. And to speak more broadly of the civic importance of the Dayton Association—its rank of dignity and power among the acknowledged institutions of the municipality, official and unofficial—a searcher would have to look far indeed to find an equal example among city Young Men's Christian Associations to compare with the position to which Secretary Sinclair brought his organization before his life work there was ended. Literally the Y.M.C.A. of the city was every Dayton man's boast in that day, and still to this day the Dayton Association is lifted and illuminated by its inheritance of the public pride which he earned for it.

It is impossible to imagine any succession of secretaries, serving a few years each, who in a quarter century of life and labor could have put the Association on any such plane in Dayton or have left it established on a foundation from which years to follow would see no decline. It was one man's continuance that did it—and the sort of character and intellect which could continue without wearing thin or losing the high color of life. And it was not by being a technical Association specialist that Secretary Sinclair won his broadest reach of personal authority. His deepest hold on men, as has been already suggested in an earlier chapter of this memoir, resulted from the absolute wholeness of heart with which invariably, even in days of heaviest burdens on his own shoulders, he responded to any and every request for "a chance to see him and have a little talk." Whether it was an apprentice mechanic from a big factory or the owner of the factory, whether schoolboy or banker, who asked to consult him, was all one to David Sinclair; either

and all of them got his complete attention and his brotherly advice.

It was not, though, advice which he gave so much as sympathy; he did not pretend to know infallibly what any man should do, except that he was sure that every man should go where he himself always went—to "God, who giveth wisdom to all men liberally." Constantly he got away from balancing prudential consideration about policy and reverted to the spiritual point of view—the Christian inlook into the heart of things and past the cover of appearances. He was no Mr. Worldly Wiseman. But for all that he was more and more consulted on practical business affairs by men who called themselves hard-headed, and after his death it was said that for years no big enterprise had been launched in Dayton till somebody interested had gone into that inner office at the Y.M.C.A. and asked David Sinclair what he thought about it. And men came away to follow his counsel and remembered it afterward with wonder at his "sanctified common sense." No newcomer would have a chance at that kind of sway over the town. Patient standing-by alone could earn it.

Though any accurate account of the co-working of Sinclair and Shuey must necessarily lay special stress on the Dayton Association's initiative in night-school education, it must not be believed that either of them by preoccupation in this direction was betrayed into neglect of other features of service to the city's young men. Because both were men who in their own hearts held first things first, both were perfectly clear in thought, and kept clear in all their plans for the Association, that the supreme thing that can

be done for any young man is to persuade him to accept the Lord Jesus Christ as his Saviour and Master. Next to that they knew—and remembered—that a young Christian's highest need is the knowledge and discipline which will make an effective servant in that Master's work—for which purpose each alike trusted the Bible as indispensable enlightenment and inspiration. The secretary's earnestness about evangelism and Bible study, which have been noted as the two enthusiasms of his earliest secretarial experience, did not in any sense diminish as his responsibility multiplied. The Sunday afternoon meeting, the Association's central activity at the beginning, which in later years was exclusively for men and which always was a major outlet for the Association's religious influence, was steadfastly held to an evangelistic type. Artificial pressure, sensationalism or worked-up excitement was never tolerated, but theme and thought always had something to do with how a man could please God. The notion that men in the midst of life could be more successfully drawn to a meeting by talk on "current topics" rather than by talk about God and the human soul, seems never to have presented itself to David Sinclair's mind as a question even to be argued against. His own experience eliminated all such speculation.

Then, of course, the precedent of the Willliams meetings in 1881 was frequently followed up in special series of nightly meetings in the Association building, where the object openly avowed was to induce young men who had not professed religion to confess Christ. Deputations from the Association sometimes conducted similar meetings in churches. Another link of fellowship with the churches was realized through

classes that trained Association members in various forms of help to the congregations where they had their church connections. When the International Committee began to set up Christian Associations for young men in cities of the non-Christian Orient, the Dayton Association right promptly became responsible for the salary of a secretary in China. The "twenty-four-hour-a-day service" thus established—busy daylight hours beyond the Pacific filling in the silent night hours here—awakened a missionary spirit in the Association which also had wholesome fruitage in demoninational relations. But the chief distinction of the Dayton Association's religious program was the secretary's Bible teaching.

If it were possible to classify justly the Bible teachers of the nineteenth century in respect to both knowledge and instructional power there would be not many names in the highest classification—there is never a multitude at the top of any category. But in that preeminent list David A. Sinclair, of Dayton, would surely appear. In the sense in which the term is usually employed, he was not a biblical scholar. He had no personal access to the original languages of scripture; he had not studied the systematic theology which logicians extract from the Bible's unsystematic chapters; he had little disposition to explore the speculative and metaphysical questions which specialists spend time on in sectarian and scholastic debate. And he affected no skill in solving those "difficulties" in the Bible text over which the too literal-minded often linger profitlessly; like Moody, Sinclair laid these "bones" aside and called learners to partake of the meat. In a baldly matter-of-fact sense it could be said

that the Dayton secretary "had no use" for biblical critics; his way of teaching the Bible simply left them out of account. But of the supercilious scorn which many self-righteous persons put into that phrase, Mr. Sinclair cherished not a fragment. Amid much clamor that was raised in his time concerning the higher criticism of the Bible, his voice was never heard. It was no part of his religion to rail on those who were seeking light, even though he felt, as no doubt he did in this case, that they were finding no light for him or his classes.

But over against these various things which he was not, let us record with all definiteness of tribute to a true genius in his own field that Secretary Sinclair was an absolutely phenomenal master of the contents of the English Bible and a glorious practitioner in the blessed art of applying its counsel to the everyday life of the modern practical man. Of duty, of hope, of power and of victory—especially of salvation through a Divine Sacrifice—this lover and understander of its word heard the Bible speak with an imperial authority. And he knew so well how to echo the Bible's great voice that, when he taught, this voice searched soundingly the depths of every hearing soul. It was impossible to listen idly to David Sinclair teaching the Bible; so say those who will remember the thrill that struck home when he uncovered some unexpected meaning leaping forth from a page of the Bible to grip conscience and command action. He was the farthest possible from eloquence in his quiet, even speech, but in every word there was the unction of one "taught of God." Yet he spoke not the language of a mystic or of a detached saint; even in those mo-

ments when he handled reverently the most hidden treasures he still spoke in the tongue and after the manner of one who "lived in a house by the side of the road and was a friend to man." Few deeply spiritual men were ever so simply human in their carrying over of spiritual things to others of less spirituality. It seems as if this must have been one of the special gifts in which David Sinclair was like his Lord.

Of necessity, one who taught thus tellingly had to be an inveterate student of the great Book which he taught. In his busiest times he shut himself away for a certain period each day in order that in silence he might inquire of his constant oracle what the word of the Lord was. He never was one of those who divined God's will by opening the Scriptures at random and adapting with a supposedly pious violence the first verse he saw to the perplexity of the moment. Mr. Sinclair believed that the only way to know the Bible's message was to work through the whole of it, page by page. Thus he studied. His personal Bible—with broad pages, wide margins, many interleaves—remains to this day a mute testimony to his thoroughness; his family count it their most valued personal possession. There may be seen the innumerable notes, cross-references, outlines, comments, quotations, memoranda, in which this great teacher treasured up riches which his exploration of the Book had unearthed. Most interesting is the fashion in which the verses that seemed to him the greatest guideposts of the Scriptures had been lifted from the level of the context—each individual letter picked out with untold pains by a fine-pointed pen tracing its outline in black ink. The verses thus made impressive would if

massed together, record David Sinclair's spiritual biography. These were the things he lived by.

This Bible was always at Mr. Sinclair's elbow, if not in his hands, during his working hours in his office. If a caller who had asked for the privilege of "talking things over" was a few minutes late at his appointment, he would find the secretary poring over that Bible; any minute that might be seized for the study of the Book was too precious to lose. And when the directors came together for their monthly meetings, Mr. Sinclair first took up his Bible and taught the members of the board a Bible lesson before he would say a word about the business on the docket. A conservative Dayton merchant who had served long on the board, and had been one of the most reluctant to move with Mr. Sinclair's progressive policies said after the secretary's death that those informal studies in the word of God had been the main reason he attended directors' meetings so faithfully; the business did not always interest him, but the Bible studies he couldn't afford to miss. "They helped me in every part of my life," was this man's testimony.

The big, extensive force, however, of the secretary's teaching passion and power, was naturally exercised through his public Bible classes. It will be remembered that Mr. Sinclair was hindered from his first desire to teach the Bible to the young men of the Association, and at that time, while he waited, he took it out in teaching boys. The instruction of the boys was continued when finally he got the chance to organize the young men for Bible study. And the latter endeavor flourished from the first in a fashion that filled Sinclair's big heart with the greatest joy. It

soon proved impossible for him personally to take care of all the members who were awakened to the interest of the Scriptures thus taught on a man-to-man basis, and auxiliary classes were formed with the secretary's own best students to lead them. The work thus proved a self-multiplying enterprise of continually increasing value. The time chosen for the classes to meet was Sunday afternoon, when the largest number of men were free, and the method adopted was a more consecutive and systematic traversing of the Bible text—in the gospels and epistles especially—that could be had in the disconnected lessons of the ordinary Sunday school course. This difference of itself invested the Bible with new fascination to many men who had imagined that they were quit forever with Bible stories, when in boyhood they decided that they were too big to go to Sunday school.

Secretary Sinclair, however, was far from setting at naught the Sunday school. He showed instead a deep appreciation for the work it did and for workers in it by opening the Association Hall one night every week to the Sunday school teachers of the city. Hundreds came each week, and to these eager crowds for years he taught the international lesson for the next succeeding Sunday. This, on the one hand, created an additional bond of cooperation between the Association and the churches of Dayton, and, on the other hand, it spread Sinclair's luminous and practical applications of Bibles truth more widely, even if it did not implant them more deeply, than any other expression of his ever fruitful mind.

In 1899, the secretary made a move which was thought of beforehand as a piece of evangelistic strat-

egy. It turned out to be a strong stroke for more Bible interests, and so Mr. Sinclair was doubly pleased. In connection with the Cleveland city Association, Augustus Nash, the religious work secretary there, had ventured on an innovation which was proving eminently successful when he sought and obtained the privilege of holding meetings in various manufacturing plants at the noon hour within whatever time remained after the workmen had finished lunch. The permission, where given by the owners, was found to be almost always regarded cordially by the employees. And as was quite to be expected, this idea appealed greatly to that secretary in Dayton, who had made the rounds of all his city factories in order to be sure that his night school was going to be serviceable to factory men. So Cleveland heard from Dayton, and Mr. Sinclair's request was that Mr. Nash might be loaned to get Dayton started in the same good way that Cleveland was so happily progressing.

Nash, came and he won the Dayton leader on the spot by telling him that the right way to hold shop meetings was not to make speeches to these noonday groups, but to get them interested in live and spirited Bible lessons. Sinclair at once decided to take his Cleveland visitor with him and go on the same kind of a tour—though not this time so extensive—as that which opened the way to the success of his educational plans. And the visits made for this purpose to the leading manufacturers of Dayton are in retrospect no more interesting for the doorways of service which swung open to the two visitors than for the vision which a stranger got of the influence Sinclair carried with the powerful chieftains of the town's industries.

Much later Mr. Nash, remembering that series of calls on manufacturing magnates to "sell a proposition" which none of them had ever heard of before, recorded these impressions:

> As we called on these various officials, I noted that Mr. Sinclair seemed to have the most intimate spiritual relationships with them all. I could readily see that this was the reason why it was so easy to gain access to the shops, though in some instances these men themselves doubted the feasibility of the effort.

Yes, "intimate spiritual relationships" there is the secret of Sinclair's equal hold on the magnates and the masses—one secret for all. And that in turn accounts for what had become, as has been observed, Dayton's most authentic motto: "Sinclair can have anything he wants."

It is impossible here, however, to summarize all the varied concerns with which the mind, heart, and hands of this great man of God were occupied as he strove (without thought of any limitation on his own strength) to build up his Association to the genuine reality of that foursquare ideal for young manhood to which he had pledged his life. He had the heartiest belief in the physical department, and he early supplemented the gymnasium in the new building with a splendid athletic field for summer use in the outskirts of the city. Sometime later he added to this a summer campground, for boys especially, a little farther up Stillwater River northward from town. In winter time he was specially alive to the importance of countering the vile attractions of saloons, gambling dens, and worse resorts with the lure of clean joy in the Association's own halls and parlors. With the same earn-

estness, therefore, with which he addressed himself to all other means of grace, he pressed his social department to fill the weeks full of parties, entertainments, "at homes," and club meetings in the Association building—the happiest place in Dayton, as he insisted it must be.

Finally, despite the reminder looming in lessening space before us that most of what might be said of the Dayton Association in Secretary Sinclair's time must go unsaid, we cannot omit the notation that in the Dayton Association within this period originated the Thrift Movement which has since become one of the "Y,s" most valuable social services. Out of the secretary's Bible class one Sunday afternoon in 1894 walked a group of young fellows discussing a bit of advice which their leader and friend had just given them about saving money. Others gathered round them in the lobby of the building, and it was agreed that saving money is the hardest of all virtues to practice. To form, therefore, an Economy Club and help one another stick to the resolution not to spend foolishly, was a suggestion that the spirit of the crowd seemed to approve. But a practical scheme for co-operation was lacking. A quiet man standing near said: "Wouldn't a vest-pocket book in which you could enter your budget and your spending on opposite pages, where you could watch both and keep them balanced—and with a place to record your savings too—wouldn't that help?" And all the young fellows thought it would. "Well," said the quiet man, "I'll get it up for you. I can make advertising pay for it. It won't need to cost your club anything!" The quiet man was Edwin L. Shuey. And for the year 1925 as a

memorial to his name from those whom he helped, survivors of that club are giving for distribution 30,000 copies of a similar vest-pocket account book to the "Thrift Section" of the national Y.M.C.A. organization.

Thus measureless has become the extension of influence from one talk about encnomy in a Sinclair Bible class thirty years ago.

Even so rapid a survey as this gives some clue to the reasons why, by the year 1899, the Association in Dayton has attracted to its membership 2,000 men and 500 boys whom the staff was trying to care for within a house that was expected, when building, to accommodate comfortably but 1,200. This was the situation which resolved Mr. Sinclair to launch the movement for a new building, which now for three or four years he had realized as a necessity that could be but a short time delayed. Early in 1899 the directors named a committee to look for a new site, and with this backing the secretary announced the project to the city. Again he wrote an elaborate paper to show his opinion of the demands which the young men of Dayton had a right to make on the substantial capital of the town. But this time he read the paper not before the ministers but before the Present Day Club, which he himself had been instrumental in organizing as a place of common meeting for the business men and the labor men of Dayton. Evidently the secretary had changed considerably his judgment of strategy.

His proposal, indeed, was such as only "big business" would likely to look on with equanimity. This time Mr. Sinclair was not going to be beguiled into building too small. He calmly affirmed that Dayton needed a

bigger building for its Young Men's Christian Association than any other city in the country had yet erected to be used solely for Association purposes. He was determined that no part of the structure should be used for business; that the Association itself, and not some commercial enterprise, should have whatever advantage accrues from street-front, sidewalk-level position. And the only rentals which he was willing to contemplate would come from renting to young men dormitory rooms in the upper stories, which would indeed furnish income but furnish it relevantly to the objects of the Y.M.C.A. For in housing suitably self-respecting young men not yet enjoying homes of their own, the Young Men's Christian Association would be doing something in the line of its characteristic function, and making money, if it did make money, out of its proper business.

In these remarks of the secretary could be distinguished a late echo of the arguments by which years earlier he had contended for the partial support of the Association by the fees of young men who profited by its advantages. And in Dayton the belief is that Sinclair thus offered the first thorough-going dormitory type of Association building, which now is the only type that any city is willing to build.

The first step of the Association in the path to which its secretary had pointed was the purchase of a building lot farther east in Fourth Street. And Sinclair braced himself to the biggest task of his career. He said to his bosom friend Shuey: "This will cost one or two lives. But I am ready." He spoke truth present and prophetic. The present truth was that he was ready. He organized his campaign like a general. But there

was hesitation — not because of cost so much as on account of doubts and questioning over the site. While the project paused, the stress and strain of the existing inadequate building grew worse. For years the minutes of the directors' board had at frequent intervals carried a recurrent motion: "Resolved, That Mr. Sinclair be notified that the board expects him to take a vacation of at least a month." But the motion, though unanimously passed, never took effect. He did go, in 1894, to the World's Jubilee of Young Men's Christian Associations at London, but that did little to relax secretarial tension. And now it began to be all too evident that in the secretary's health account his liabilities were steadily outrunning his assets.

In the opening of the summer of 1902 the inconclusive status of the building project was suddenly crystallized by the announcement that the will of Miss Mary Belle Eaker, lately deceased, bequeathed to the Association the homestead of her family—of whom she was the last to survive—with the request that the lot should be used as the location of the future Young Men's Christian Association of the city. This property was at the corner of Third and Ludlow Streets, a single block only from the business center of Dayton, and not the most captious could think of a doubt to suggest which would question that site. Mr. Sinclair knew then that the hour had come when the enterprise must be pushed through to completion; it was time to start the canvass for the quarter of a million dollars necessary (beyond the Association's present holdings) to build the structure he counted necessary.

But he was tired—too tired to begin as he was. He would go away for the summer—a vacation at last.

On a long trip through the far Northwest he went wandering. In September he turned his face homeward; he sent word ahead that he was fit again for the great job that was waiting for him. But then came a portentous telegram—David Sinclair, taken sick on an eastbound train, had been removed to a hospital at Billings, Montana. And next—Mrs. Sinclair and Mr. F. S. Gardner, for many years his trusted assistant in his Dayton work left for Billings. Six weeks later the dreaded tidings reached Dayton—he was dead.

Dayton was staggered. It was almost as if the heart had been cut out of the city. One word was on everybody's lips; the man in the street repeated the sorrowful observation of the daily press: "Dayton has lost its greatest citizen." The directors of the Association — the most of them in their Christian lives products of the dead leader's Bible teaching — met the evening of the fatal day, stunned and dismayed. And yet before they separated for the night, they were all set in mind and spirit on the resolution that now the new building must be built just as Sinclair had planned it for a memorial testimony to what he did for them and for all Dayton. It was a like resolution to which the secretary's pastor, Dr. Edgar W. Work, addressing the immense crowd which thronged to the funeral when the body was lovingly brought home, challenged the entire population. And such a memorial the Dayton building today remains after twenty years of use by the young men of that now great city. High above the thronged lobby of the edifice hangs the portrait of a tall, straight, serious, yet benignant man, holding a Bible in his hands, ready to speak a

welcome to the entering stranger, and especially a word of friendliness to any perplexed or timid youth who comes in. If this man's monument you seek, look about you.

At the memorial service a little later, Dr. Shuey the venerable father of Edwin, spoke for David Sinclair his fitting epitaph: "I never knew a man to whom the Psalmist's words more truly applied: 'Mark the perfect man and behold the upright, for the end of that man is peace.'"

And Edwin, the son, Jonathan to this David, long afterward declared this the finest thing to say of the quality of Sinclair's work: "The year following his death was the most successful year the Association had had up to that time"

All himself this faithful secretary put into his service. But also he brought, better than that, a Power which his departure could not remove.

CHAPTER IX

A LAYMAN WHOSE RELIGION WAS GOOD IN MANY PLACES

EVEN though the life and labors of Edwin L. Shuey were being considered wholly from the viewpoint of the Young Men's Christian Association, it would be impossible to ignore the many other relations in which his zest for usefulness made him of large value to his fellow men. The breadth and variety of apprehension that came to him through these varied experiences, whether social, civic, educational, ecclesiastical, or merely commercial, went to enrich his service to and through the Association. Contrariwise the leadership to which he early rose in the Association enhanced his influence and heightened his executive efficiency in numerous fields to which interest and duty afterward introduced him. Thus his years in academy and college teaching clearly contributed to the powerful part that he subsequently played in developing popular "second chance" education, not only in his own local Association but in city Associations throughout the country. On the other hand, the insight that he got into the lives, needs, and aspirations of factory operatives as he labored to serve them while educational chairman of the Dayton Association, was the root of the success and authority which he attained years later as a pioneer expert in "welfare work" with one of the nation's greatest industrial organizations.

Mr. Shuey's course of life, therefore, cannot be plotted along any single line of action or thought; he was a manifold man to whom, it might well be said, nothing human was alien. Yet he was also in a singular sense a unit character; what he was found to be in his Association work he was also even in the most secular of his relationships. Men who knew him only as a business man speak of him now—in terms surprisingly identical with the tributes paid to him by those whose fellowship with him was wholly on the plane of religious work. Manifold though he was, he was as far removed as any human life could be from duplicity; he had but one self to give to any interest, and from that self all apparatus for concealment or evasion was utterly missing. To this lack may mainly be attributed the few enmities that he incurred. For when futile trifling, dissembled purposes, or piously veiled subterfuges aroused his indignation—and these were the offenses against which his indignation flamed quickest and hottest—Mr. Shuey failed entirely of that diplomacy which keeps the peace by dissimulating in the face of dissimulation. But the friendships that this frankness forfeited weighed nothing in comparison with the friendships which his straightforward candor won and held in a remarkable perfection of confidence.

Mr. Shuey entered on his first distinct civic service to his city in 1895. In that year he was elected a member of the Dayton municipal school board. As a professional book man he was quite appropriately appointed at once to be chairman of the board's textbook committee. With likeminded fellow members he examined carefully the textbooks then in use. An arithmetic picked up from the grammar grades drew

their notice by the freedom with which wine, ale, and beer were specified as commodities to be figured on in commercial "examples" which the children had to solve. To Mr. Shuey and his associates it did not seem wholesome that Dayton's boys and girls should thus be taught to think of liquors as legitimate matters of trade, and it was agreed to ask the publishers to furnish a revised edition of their arithmetic, clear of this objection. The request was, however, treated with contempt, and the committee recommended to the board the substitution of another arithmetic from the catalogue of a different house.

Astonished to find that the Dayton schoolbook committee had a mind of its own and was not susceptible to the influences of "practical politics," the agent of the contemptuous book company made haste to line up his friends in the school board against this audacious report. The fight was sharp, but the report won —12 to 8. That left nothing for the publishing house to do (according to its code) but to punish the committee. And so it did. Enlisting the aid of the political boss then regnant in Dayton, the company saw to it that Mr. Shuey was denied a renomination when his first term expired, while his closest abettor in the "plot" was skilfully gerrymandered out of the district that had previously elected him. Fortunately, however, the children of Dayton were not wholly deprived of the benefit of the good friend they had in Mr. Shuey. Almost immediately he was appointed a member of the public library board of the city, and in that capacity for seventeen years he devoted a scrupulous attention to books for children and young people. Although his personal tastes would have suggested

quite a different kind of reading, he examined beforehand, during all that period practically every juvenile story book that was placed on the shelves of the Dayton library and much of the fiction for older readers as well. Feeling himself a responsible guardian for the yet unformed minds of the city's childhood and youth, he exercised every precaution of which he was capable to protect them from the miasma of gross and insincere print. Whatever his hands found to do, Edwin Shuey did not only with his might but with his conscience.

Leaving the United Brethren bookstore in 1879, Mr. Shuey undertook for a brief but remarkably fruitful period a very different form of endeavor as the welfare director of the National Cash Register Company, which had already become Dayton's most famous manufacturing concern. John H. Patterson, the eccentric but generous-minded manufacturer of the cash register, was then mourning the death of his wife, who as his business grew had interested herself with friendly understanding in the home lives of his employees. In a spirit of memorial to her especially, Mr. Patterson asked Mr. Shuey to continue and extend the kindly associations which she had established with the factory workmen and their families. He received *carte blanche* to do what he would and spend what he thought necessary. Plans were not, however, easy to frame. Up to that time almost nothing that was systematic and tested, and comparatively little that was even fragmentary and experimental, had been put into effect in this country for other relations between employees and employers than the mere material link of work and pay. For his first guidance, therefore,

Mr. Shuey looked to England, and his initial moves in his new work were largely based on suggestions absorbed from industrious reading of all that he could find published about the methods of Cadbury, Rowntree, and the Lever Brothers across the sea. A little later, during a summer spent in England, he verified and vivified his impressions by visits to these and other important factories, in all of which he was received with eminent friendliness.

It would be overlong here to attempt an enumeration of all the new arrangements which Mr. Shuey introduced into the "N.C.R." factory for the comfort, the convenience, and the safety of the workers, or all the experiments by which he sought to prove to them that they were not laboring for a "soulless corporation" but for a management sincerely friendly in spirit whose ideal was cooperative community interest. A conspectus of his program may be found in the condensed handbook, "Factory Workers and their Employers," which he published in 1900 after three years' experience in this field—Mr. Shuey's only excursion into book authorship, though he wrote frequently for periodicals and research societies. The book, however, only by inference exposes his own part in what he writes about; indeed, he took obvious care not to make even the National Cash Register Company superlatively prominent, for the small volume gives liberal space to other important corporations experimenting likewise in industrial fraternity. And this reticence concerning himself and his own share in such efforts was no calculated or affected modesty; it was one of the most characteristic dictates of his native tempera-

ment. Edwin Shuey was literally incapable of boasting.

His nearest college friend, with whom he maintained in after years an intimacy that ended only with his life, visited him in Dayton while he was engaged in this social work at and around Mr. Patterson's vast establishment. The friend was taken by Mr. Shuey through the whole factory and over a large part of the surounding community. He saw the factory force in attendance at conferences, entertainments, and lectures held in the large assembly hall of the plant; he inspected clubrooms provided for men and women; he visited the kindergarten for the small children, the sewing classes and domestic classes for the older girls, and the gardens cultivated by the older boys; he enjoyed the "pleasant Sunday afternoon" which, without awakening sectarian prejudice, supplied very effectively the place of Sunday school, and he noted throughout the neighborhood the effects of a long campaign to arouse the pride of the workers in the beautification of their home premises. This friend said:

I cannot tell you how much of all this was due to Mr. Shuey. Part of it of course was started by Mrs. Patterson, but I imagine that most of the big features had developed under the guidance of my old college mate. However, he did not once refer to any item whatever in the whole scheme as being conceived or carried out by himself. He always said "we"—"we" had decided so and so and done this and that. In fact, as I think back over what I have known of Ed Shuey, at that time and before and after, I can't remember that ever in my life, in college or later, did I hear Shuey even once say: "I did this." He was always concealing himself by counting his work in with his crowd. I do happen to know, however, that at the end of Shuey's first year with the "Cash Register," Mr. Patterson asked him into the office

and wanted to be told how much had been spent on the welfare work up to that time. Shuey named the figure. Then Patterson sent for the records which showed the factory's gain in efficiency within the same year. This latter item had a cash value, as the president instantly recognized, far and away above the cost of Shuey's work. "Humph," he said, "this is no philanthropy; this is business; go ahead and spend all you like next year."

To Mr. Shuey, however, it was philanthropy, even though he fully understood its profitableness as a production proposition. Rather he counted it a practical demonstratiion of man-to-man brotherliness, such as Jesus Christ commended to the world and of which He himself left an immortal example. The work therefore was to Mr. Shuey not secular. There was moreover a positive missionary appeal about it which made him anxious to spread the same kind of impulse everywhere through American industrial life. This was the motive of his book, and the reason also why he traveled long distances to the great city centers of finance and manufacture in every direction from Dayton—especially to New York and Chicago—to show his stereoptican slides of "N.C.R." and its welfare work. In certain cases—notably with the Shredded Wheat Company and the Gorham Manufacturing Company—Mr. Shuey had the satisfaction of serving as expert advisor in setting up welfare programs for their working people. In one particular only was his enthusiasm for such industrial expedients qualified. In years following, when he had turned to other occupations, he told an old friend, that there was no real hope of uniting men permanently in cooperative goodwill unless some kind of religious feeling entered into the ties that bound them. It was in that factor, according to

his judgment, that the Young Men's Christian Association had a vast advantage over any other agency seeking to bring about fraternization among men of different social and economic relationships.

In 1900, Mr. Shuey accepted an advantageous connection with the Lowe Brothers Company of Dayton, manufacturers of paints and varnishes. This well-established firm, having by many years of conscientious production attained a high standing in its own region, wished to expand its trade to more distant markets, and to the new executive was intrusted the enterprise of effecting that expansion through a campaign of advertising and the building up of an effective sales force. Notable success he achieved in this ambitious object—so that his firm rose to a place abreast with the greatest in its branch of trade and he himself won the reputation of an uncommonly astute man of business. The most interesting episode of this phase of Mr. Shuey's career, however, was his term as president of the Association of National Advertisers. This was and is an organization of manufacturing corporations which, though widely diverse in their special interests, find unity in a common aim to sell goods in every part of the United States. Memberships were taken out in the name of the various participating companies, and E. L. Shuey was designated to represent Lowe Brothers. It was not a first, however, a very vigorous working body, and its early constituency disintegrated. A few faithful believers in the project stood by, however, and determined on a reorganization. An experienced advertising man, John Sullivan, was made managing secretary.

It was at this hopeful but uncertain crisis that Mr.

Shuey was chosen national president at a convention held in Hotel Astor, New York City, December, 1915. An oldtime Dayton neighbor, O. C. Harn, then for years resident in New York and a leader among the reorganizers of the association, was probably the new president's first sponsor. But long before his year of duty was out, Mr. Shuey held in the hearts of all his fellow officers and the other directors as solid a place of esteem as he held in the heart of this old friend. Indeed, Mr. Sullivan insists that the word should be affection rather than esteem, for he observed something more than cordial respect for fine business ability pervading the meetings, large or small, over which the gentleman from Dayton presided; there was mingled with that respect a warm glow of appreciation for the simplicity, the genuineness, and the large-dimensioned human nature that so evidently trademarked his personality. There were certain men in the directorate who were rather distant from religion themselves, but they all knew him for a religious man, and were conscious that the atmosphere around him was an atmosphere in which things coarse and ribald would be highly inappropriate. Not by any sermonic words but by sheer wholesomeness and genuineness he made this ineradicable impression.

Midway in the year of his presidency the Association of National Advertisers held another national convention in Dayton. The convention bureau of the city came to President Shuey offering entertainment to the visitors; it was intimated that guests, if the organization would allow, might be treated to some rather extravagant pleasures. But the president as a Dayton man could decline what a stranger might not have felt it courteous to refuse, and the local bureau was

told flatly that the advertisers were coming for business and business only, and the sole "good time" they wanted was freedom to discuss their joint interests in peace. It speaks credit to the organization that the members, when they heard of it, indorsed the president's response, and remember yet the incident as a proof of his sturdy good sense.

But the great memory which still remains alive to signalize the Dayton convention has to do with the adoption on that occasion of a "declaration of principles" establishing an ethical standard below which the association refused to recognize advertising as honorable. This pronunciamento, which has been upheld by these national advertisers ever since, put a permanent ban of shame on "all advertising that is fraudulent or questionable, indecent, vulgar, or suggestive, blind or ambiguous in wording or in any wise calculated to mislead—that makes false, unwarranted, or exaggerated claims, uncalled-for reflections on competitors, or misleading 'free' offers;—all advertising to laymen of products containing habit-forming drugs, all advertising of remedial, relief, or curative claims not justified by common experience, and any other advertising that may cause money loss to the reader, injury in health or morals, or loss of confidence in reputable advertising and honorable business." And all the members of the association attending in Dayton, like all later accessions, pledged themselves not to be guilty of any practice condemned by this high-minded code.

It would not be fair to claim exclusive honor to Mr. Shuey for this splendid repudiation of methods which at one time made advertising in the popular mind synonymous with misrepresentation. The whole move-

ment that occasioned the formation of this society and brought about its later successful revival tended away from low schemes and spurious allurements. The spirit of the society entire was the spirit of these resolutions. But of course Mr. Shuey had an eager hand in framing them, and nothing could be more befitting to the career and character of such a man than that his should be the presidency in which the association took this positive stand for unimpeachable business morality. Moreover, it is a pleasure for his friends to recall that the twelve months of his administration carried the Association of National Advertisers as a going concern completely out of the region of former doubt and sealed to it the assurance of permanent usefulness. Before his term expired about three hundred high-grade business concerns had identified themselves with the organization on the notable platform which it had chosen. The executive promotion was naturally directed from the headquarters office in New York, and Mr. Sullivan and the workers then associated with him are still grateful for the president's perfect cooperation. He never assumed to perform their duties for them; he always inferred that they could do better than he the things which they were employed to do. But when they asked for any help from him, they always got it; he never failed all that year to come to New York when asked to come to render any sort of assistance. Such superior officers never lack loyal associates or faithful subordinates.

It was, however, always the religious interest which evoked Mr. Shuey's finest devotion of unselfish self-spending. Even though all that he did for and through the Young Men's Christian Association were subtracted

from the account, it would still be true that the advancement of Christian faith by words and works was the preëminent concern of his life. No man ever more literally than he—few men half so actually—sought first the kingdom of God, as Jesus enjoined. Mr. Shuey never entered upon any business responsibility without a clear understanding that he was to have time and privilege to pursue the volunteer duties which he had assumed in various spheres of Christian service. When he came in later years to a position of business independence personally, he almost systematically postponed his private affairs until every call for aid in the important religious enterprises to which he was committed had been answered with its requisite share of time. If he had not cultivated a second nature of terse directness, economical of both minutes and words, in all his varied connections, he would never have got round to any matters of his own. Fletcher Brockman, who knew him intimately both as Christian leader and as business man, made mention of this as one of Mr. Shuey's distinctive secrets of usefulness when summing up his career at a memorial gathering of his neighbors. Said Mr. Brockman: "If our friend had any money, you could have it. But of his minutes he was a miser. His time budget he kept with a marvelous accuracy. That goes far to account for the tremendous scope and volume of what he accomplished." It is perhaps not altogether successful men who save seconds in this fashion. But it is almost singular for one to practice time economy with the prime purpose of getting more chance to serve not his own interests but the advantage of the cause of Christ.

One generation of churchmen like Edwin Shuey

would make the activity of Christ's church the major phenomenon of American life. And that was really the ideal hope that lay behind his own devotion—the dream that some time all Christian men in this Christian nation would subordinate private business to the concerns of that kingdom which Jesus came to proclaim, and bade his disciples principally strive for. It was this vision that stimulated the sanguine zeal with which Mr. Shuey enlisted in the Men and Religion Movement, which in the winter of 1911-1912 emphasized the obligations and opportunities of laymen in Protestant churches throughout the nation. His intimate friend, Fred B. Smith, then a leading secretary of the International Committee of Young Men's Christian Associations, had conceived and organized the movement, and there was therefore a mingling of friendly loyalty and Christian aggressiveness in the impulses which drew Mr. Shuey so hopefully into the planning and management of the campaign. In the end, however, the most tangible outcome of the effort was a new conception of the importance of federating Protestantism in the great cities of the country, from which there soon resulted a city church federation commission, with Mr. Smith as chairman, in connection with the Federal Council of Churches. Of this commission Mr. Shuey continued through the years a faithfully interested member. But he realized that his best personal service toward the general promotion of community Christian union could be rendered by helping to make the Dayton Federation of Churches an eminent object lesson of federation values. And that it has been for now a long term of successful

operation—very largely by virtue of Mr. Shuey's constancy in support of it.

For the last four years of his life he was president of the Dayton organization, and its executive secretary, Rev. Irvin E. Deer, has borne affectionate witness to the sympathy and understanding with which he viewed not only the routine of administrative duty but the problems also of special perplexity on which his counsel was continually desired. Many of these puzzles of policy in a city of the industrial character of Dayton touched inevitably on economic and social questions, in respect to which local feelings were sensitive. A certain element in the churches was for evading trouble by refusing to consider such matters—by ignoring everything that could not be readily classified as "spiritual religion." But Mr. Shuey, though in his personal economic views conservative, would not tolerate a hint of suppressing opinions or dodging issues. So far from that, he urged that the Dayton Federation should make occasions when the social obligations of the Christian church should be unhesitatingly discussed. Mr. Deer remembers his saying:

> The only hope for real solutions is in thorough-going discussion, where every man has a chance to express his views and hear the opposite viewpoint likewise presented. There is no question concerning human life that cannot or should not be discussed by Christian men, provided they meet in the spirit of brotherhood, and speak frankly in a gentlemanly manner, with a sincere desire to discover the mind of Christ.

Of course, Mr. Shuey was steadfast and active in his own personal church relations. He could not with his outlook be a sectarian, but he well realized that in the

present condition of Protestantism a Protestant Christian can only identify himself effectively with the organized Church of God by becoming and continuing a denominationalist. To the denomination therefore in which his father was so conspicuous a leader—the Church of the United Brethren in Christ—this devoted son adhered in lifelong fidelity. With the laymen of the church, he at times exercised an influence which seemed comparable to the power that his father before him had had among the ministers. He represented Miami Conference—which includes the United Brethren churches of Dayton—as a lay delegate to several successive quadrennial meetings of the General Conference. He was one of the leaders of the largest and most memorable national rally of laymen that the denomination ever held. For four years he served on the executive committee charged with administering the foreign missions of the church. When in the days of the Interchurch World Movement all denominations moved to consolidate and systematize their benevolent budgets, Mr. Shuey's business skill aided greatly the elaboration of the close-knit United Brethren plan. And in his final General Conference he successfully agitated for a revision and modernization of the denominational "Book of Discipline." Yet with all this honest interest in the church of his ancestry, it must be confessed that Mr. Shuey shared the impatience which many direct-minded business men feel when they encounter the conventional circumlocutions that bred-in-the-bone ecclesiastics so commonly love. About purely ecclesiastical matters therefore he found it difficult to maintain more than a languid concern.

Much more to his inborn taste was the work he did for his church in the field of education. His great opportunity in this respect came to him however, rather late in life. In view of the fact that the largest and ablest congregations of United Brethren to be found in one community anywhere in the country were centered in Dayton, it was the feeling of most Daytonian members of the church that in their city should also be located the denomination's oldest and strongest institution of learning—Otterbein College. A vigorous attempt erelong developed to secure the removal of the college from Westerville, the seat of its founding, to an eligible site suburban to Dayton. The effort, however, was defeated by an appeal to the courts in behalf of Westerville's vested interest, and a reaction ensued in Dayton which cooled the enthusiasm of many who had theretofore supported the school. Many prior friends fell away. But Mr. Shuey, although he had been as well convinced as any of his townsmen that the removal would have been of advantage to the institution, accepted the result in good faith, and unwilling to desert his alma mater, with whose history so much of his own best experience had been intertwined, he was at pains to make evident his desire and determination to stand by Otterbein to the end, regardless of all incidental circumstances. This attitude shortly brought him an invitation to join the board of trustees. And within the board he was soon advanced to the chairmanship which he held for the final five years of his life.

What this term of office meant to the old college—especially by way of brotherly cheer and aid to the president, Dr. W. G. Glippinger—could not be told

even by the indefinite expansion of this brief paragraph.

The visible monument of Chairman Shuey's service is the new Science Building on the campus, which he watched through the whole period of its construction with as concentrated and exact a care as if it had been property of his own ownership. The invisible effects are recorded in standards for student life which (as against a clamor for fraternities) he labored strenuously to hold to the highest of the school's traditional ideals—especially the ideal of a student community undivided by cliques and fractions and bound together in democratic fellowship with neither deference to the rich nor humiliation upon the poor. The installation of a system of student self-government during his time as chairman was another great satisfaction to Mr. Shuey and is quite possibly the landmark in the history of the college by which he would be most pleased to have his administration remembered.

But were everything said that might be said of the diversified means and manners through which this good and faithful servant sought to make accounting for all his talents, we should still come nearest to his heart (as respects all things save the sacred loves of his own home) in mentioning his Bible class in the First United Brethren Church of Dayton. Not even on his obligations to the Young Men's Christian Association did he spend such unremitting study as he devoted to the preparation of the Bible lessons and addresses which week by week he made ready for the men he met every Sabbath morning at the church. Among voluminous papers left behind him in the compartments of his private desk, notes for analysis

and emphasis of Bible themes, all done in Mr. Shuey's plain-as-print handwriting, formed the largest bulk. They run back to 1885, when the class first came under his charge; from then to 1924 his connection with it and studious thought in its behalf were continuous. The most impressive sight at the memorial service, held to bespeak the sorrow of multitudes for Mr. Shuey's death, was the block of a hundred of these Bible class men sitting together in the auditorium. Many gray heads were among them; it was always a class especially inviting young men, but there was no age limit where a member was forced out, and certain of the members had continued with Mr. Shuey almost from the beginning. Yet there were young men there also; even in the later years of his seventh decade, the teacher still, with his live light on life, attracted and held the attention of serious youth.

Concerning every Dayton man who lived in the city in 1913 one question is inevitable: "What did he do in the flood?" Edwin Shuey's home was above the flood waters, but he was immediately appointed relief chairman for his ward, in which a large area populated by families in serious distress claimed strenuous attention. Many humble homes which the overflowing rivers had not reached were suffering for want of food, and they all shared what the richest could not escape—complete privation of light and water because power and pumping plants had been completely swamped out. The strain on everybody was terrific, and Mr. Shuey, long after night had fallen, crept home utterly exhausted.

But as he sank into an easy chair, his tired brain suddenly connected two facts which in the rush of the

day he had not put together. He remembered that in a certain hovel a newborn babe was reported to be without even the simplest first attentions due to infancy, because there was no way of heating bath-water, which in that location would be obtainable from the surging river. He remembered too that some time during the day he had been told of a small stove which for a wonder was not needed in the house where it had been discovered. Yes, those two items fitted each other exactly; there was only one thing to do about it. Calling his younger daughter, Mr. Shuey explained the circumstances, and out into the thick darkness of the unlighted city they plunged together. It was a long stumbling trip in one direction till they found the tiny house where the stove was to be obtained—then in another direction a longer and more stumbling trip as between them they lugged along the precious stove to the tinier house which sheltered the luckless floodtime baby. Finally, after a fire had been started and they had made sure that kindly nieghbor women would take proper care of baby and mother, these midnight messengers groped their own way home.

No, not so remarkable; it is much like what all kinds of Dayton people were doing for one another in those stricken days of dismay. But who is not glad that this particular man, known the nation over as a religious leader of piety and power, was such a one as could not pass by on the other side—could not even with his family lock himself in behind his shut door—but had to set forth through the night to seek, not a lost sheep, but an untended negro baby? That's following the Master, is it not?

CHAPTER X

CLIMAXES OF ABOUNDING DEVOTION

WHEN the Jubilee Convention of Young Men's Christian Associations met in Boston in 1901—celebrating the fiftieth anniversary of the first Associations on the North American Continent (at Boston and at Montreal)—it was noted by newspaper reporters as a curious circumstance that the presiding officer who called the meeting to order made no remarks but simply announced a hymn, asked some one to pray and then stated the first item of business. That any American should pass by a historic opportunity to make a speech surprised these sophisticated press men. It is not likely, however, that the Association leaders who knew Edwin L. Shuey were surprised. He was entirely capable of making a speech on occasion—no dazzling oratory but plain, common-sense, live-man talk. But he was entirely incapable of seizing on an occasion for a speech. He spoke when speaking was needed; when it served only for show, he held his peace.

Mr. Shuey directed the initial moments of this thirty-fourth International Convention, until it chose its own chairman, because he had presided over the thirty-third convention at Grand Rapids two years earlier. Very frequently the honor of presidency at such a gathering goes to some veteran worker and so

becomes the crown and climax of his service. But this was not at all true of Mr. Shuey in this preferment. He was indeed elected to the chair in Grand Rapids as a tribute to what he had already done for the guidance of city Associations into their great opportunity with night-school education among young workingmen and clerks—as a recognition, too, of the remarkable pattern he had set for such work in the Dayton building. But all that was then behind him in Association usefulness was but a fragmental beginning in comparison with the abounding and multiplied services which in after years blessed the movement as fruitage from the brain and heart of this wise, earnest man. The Grand Rapids convention and its honors were rather of the nature of initiation than of graduation. His greater years as an Association man were all ahead.

In particular, he impressed the Brotherhood more and more as the years passed with his discretion, poise, foresight, and insight as a counselor. Of every subsequent International Convention within his lifetime he was a member, and always he was assigned to the chairmanship of some important committee—several times the business committee, which was responsible for orderly procedure through the session. His fellow-workers soon learned to rely on him for steady judgment which never was swayed by excitements or by prejudices and for consistency, which could be trusted year after year to reproduce the same clear-cut reactions to principle, no matter what drift popular feeling took. His sane balance in estimating the weight of conflicting claims was of incalculable worth to the whole Association movement in the long-drawn-out argument over the respective rights and prerogatives

of local Associations, state committees, and the International organization. This controversy covered the whole period of his activity in the general affairs of the Brotherhood; the first attempt to settle it was a feature of the convention where he was presiding in 1899, and the solution was worked out in the last general meeting of Association leaders which he was privileged to attend—the so-called "constitutional convention" held at Cleveland late in 1923.

Mr. Shuey's advantage in these long debates was the comprehensive understanding that he had won from taking intimate part with all the working agencies whose imperfect coordination created the problem. He was equally at home among the directors of the Dayton local Association, in the meetings of the Ohio state committee at Columbus, and in International Committee sessions at New York. He had faith in the necessity of all these forms of machinery, and never believed that there needed to be friction in their joint operation. The question happily had to be adjourned during the war years, when all attention was concentrated on service to the nation's soldiers, sailors, and marines. But when it recurred again at the international convention of 1922, the verdict of good fellowship and good sense was for a "constitutional convention" to define by fundamental law the exact relation to subsist thenceforward between the management of local associations and the so-called "supervising agencies" state and natoinal.

In the "committee of thirty-three" appointed to arrange for this convention, it was a foregone certainty that the name of E. L. Shuey would appear; no other Association leader was better prepared to deal with

the whole situation in the confidence of all concerned. He did help earnestly in the preparations. And when the convention met, he carried with great success the duties of chairman of the central committee, through which the most important items of business were cleared for the consideration of the delegates. The outcome, transmitting for approval to the local associations a whole new scheme of national administration—based on a representative "National Council" elected from allotted districts in proportion to the number of local members therein—appealed to Mr. Shuey as an ideally just solution. He was encouraged and thankful, therefore, when the plan was ratified almost unanimously by every class of the organizations eligible to vote on it throughout the country. And had he survived to have part with them, he would certainly have been the happiest of the company, so auspiciously unified, who put the new constitution into effect at the Buffalo council of December, 1924.

It has already been stated that when Mr. Shuey was added to the International Committee, his immediate assignment, on account of his chief Dayton activities, was to the sub-committee on educational work. Here to the end continued his paramount interest as an Association statesman. Latterly he became the department's chairman, and that required of him a still intenser specialization. Yet the corps of international secretaries and his colleagues on the general committee would not permit him to be isolated from other phases of work on which he had special knowledge. This, because of his long experience as a bookseller, was especially true in regard to the department of publication, which is responsible both for the monthly periodical

organ, *Association Men,* and for the book list of the Association Press. For the problems of both branches of this business, Mr. Shuey had keen and practical advice ready whenever he was consulted. Made after a time a regular member of the International Committee's board of publication, he grew more and more appreciative of the printed page as vital to Association outreach, and at length in this function found a "minor" that ranked close after his habitual "major" in education.

This thoughtful layman felt also a pungent interest in the professional training of the Association's employed officers. He believed of course in the high-grade colleges in which young men are educated for the secretaryship as a life vocation. But he was keenly aware of the aspiration and the needs of secretaries who entered the work without formal professional preparation. The secretary whom he knew best was one of those, and he well understood and well remembered David Sinclair's eagerness to benefit by every passing chance for improving his Association knowledge. From this source, therefore, Mr. Shuey no doubt derived his high estimate of the worth of the seven summer centers where Association workers in active service are afforded the opportunity of bettering their technique by spending their vacation weeks in intensive study of means, methods, and objectives. Originally called "summer institutes," these programs of instruction have been progressively standardized and perfected until now it is no misnomer to call them schools. The best developed of them are the oldest of the list—found respectively at Silver Bay, New York; Williams Bay, Wisconsin; and Blue Ridge,

North Carolina. And it was with the last of these, designed to serve Association secretaries in the Southern states, that Mr. Shuey developed a specially interesting and engaging relation.

The regional executive for the south, Richard H. King, sent the Dayton committeeman an invitation to come and see what was really being done at Blue Ridge. The year of this invitation, business and professsional men, interested as laymen in the city Associations of the South, were also asked to attend the school for informal conference while their secretaries were there studying, and about fifty of them, men of strength and influence in their respective communities, came. With this company Mr. Shuey naturally found instant contacts of the utmost sympathy. Nor were they less drawn to him. That summer and in two summers following he was this group's guest of honor, and he went over with them the whole range of a layman's possibilities of usefulness through the Association. Not only did these conferences, of themselves directly, project numerous radical lines of power through the South, but they had further result in two extensive winter tours to which he was invited by his Blue Ridge acquaintances. On these trips, Mr. Shuey visited state conventions and city Associations in several southern states, aiming especially to awaken to activity the committee organization without which the ablest secretary is impotent. Broadened vision and more active cooperating enthusiasm were the attesting signs of his usefulness wherever his touch was felt, and as Mr. King has written, "It is not possible to estimate the value of his work." The fact known everywhere that he had himself been an example of the uncalculat-

ing devotion which he urged on others, was the sanction which above all else invested his personality and his pleas with convincing power.

But the time that tried men's souls in our generation was the time of the Great War—especially after the terrible fray had involved our own nation. That test revealed Edwin Shuey in even larger dimensions than he had appeared in before to other than his nearest friends. It will be remembered that when the Young Men's Christian Association was commissioned by President Wilson to serve the moral and social well-being of American boys under arms, John R. Mott, as the great Association leader of the hour, moved at once to consolidate all Association forces in the single organization of the National War Work Council. Of this body at the outset Mr. Shuey was appointed a member, and his assignment was to the personnel committee. Although along with other citizens of similar age he was fulfilling current patriotic duties in Red Cross drives, liberty loan subscriptions and the like, he saw in this Y.M.C.A. connection his foremost personal privilege of aid to the nation's cause. Accordingly, abandoning for the time his private business, he attached himself to the head office of the council in New York City, and as a volunteer worker assisted in the selection and enlistment of men fit to live inspiringly with the soldiers in camp and field.

After Y. workers had begun to go overseas in throngs the alert outlook of Mr. Shuey permitted him to make his most valuable contribution—one of the most valuable that any individual did make toward the successful performance of the mission on which they were sent. As men and women from all over the country,

summoned by the War Work Council executives, flocked to New York for embarkation, Mr. Shuey noted that ten days or more were commonly consumed in outfitting each new shipload and in securing the required passports before the delegation was ready to sail. These days of delay were not only waste time, but threatened in some instances to become an interval of demoralization. With these observations conspired Mr. Shuey's inveterate turn of mind for training the workman to his work. Even a week, in his way of looking at things, held educational possibilities that Christian efficiency had no right to neglect. So he made a suggestion to Lucien T. Warner, the chairman of the personnel committee, and to A. G. Knebel, the secretary—a suggestion, as always—characteristically unassertive but all the more effectively persuading on that account—not "You ought to be doing this better," but "Would it not be an advantage if we should also do this?" And the suggestion in this instance was that at least a week of this restless waiting period should be used to put these untrained recruits in possession of a better personal equipment for the duty ahead of them.

The answer of Mr. Warner and Mr. Knebel was instantaneous—"Go ahead and do it." So it was Mr. Shuey who got the privilege of lodging each new contingent of overseas appointees of the Y.M.C.A. from Monday to Saturday in the dormitories of Princeton University. It was he who arranged a program for them there which crowded the hours of those days till there was scarcely time to eat or sleep—a foretaste of the strenuous living to which they had to get accustomed ere long in France. The men were taught

to play mass games in the Princeton gymnasium; they were taught to lead mass singing in the Princeton convocation hall; they were started on elementary French by professors of that language in the Princeton faculty; they heard lectures on the history and character of the French people and on the issues of the war; and in devotional meetings they were reminded of the personal and national reliance on God without which neither the nation nor its soldiery could ask for worthy victory. It was a short and tumultuously crowded time in which to accomplish anything substantial with such heterogeneous battalions of men as the Y. was dispatching abroad, and yet it did make instant improvement in the morale and unity of these contingents. It was distinctly "an advantage." Later when the government claimed Princeton as an officers' training center, this work was transferred to Columbia. But there it was carried forward on the same plans even after Mr. Shuey, following months of unremitting toil, had been obliged to return to his own personal affairs at home.

The story of this service, however, would not be put in its lawful light without the remark that those who profited in their subsequent responsibilities by the preparation thus afforded them knew but little of the man who brought about these arrangements for their benefit. Though he had every right, as the organizer of the conference, to stand in the forefront of every phase of it, he sedulously avoided prominence there or elsewhere. One day Mr. Knebel walked into a hall where a crowd of men preparing for duty abroad were questioning a lecturer. A quite unknown staff member was presiding on the platform. Mr. Knebel found Mr.

Shuey in the rear of the hall and protested that he need not and probably should not put a junior subordinate in such a place—that he should himself preside in order to assert his leadership. But Mr. Shuey responded: "Don't worry. I am watching him. It will help to bring him out. There is no necessity of my presiding unless I am needed to help save the day. Let the other fellows have the glory. I am perfectly willing to work behind the scenes."

The most beautiful aspect of Edwin L. Shuey's life was the consecration of his home to God. As sacredly as any church that home was a house of the Lord. Not only in its happy inward harmony and in the careful upbringing of the children to reverence, integrity, helpfulness, and the parental faith, but even more remarkably in its full-hearted welcome alike to neighbor and to passer-by, the Shuey household was luminously Christian. None ever departed from this family's door to join the lament so often heard about the modern decay of the graces of hospitality. Especially were the workers of the Young Men's Christian Association ever assured of joyful greeting waiting for them at the threshold of that spacious, comfort-breathing house on Central Avenue, one of Dayton's loveliest home streets. Not facetiously at all but in grateful gladness for truly sacred memories, that house has often been described as a Y.M.C.A. Mecca. There is probably no official of the Young Men's Christian Association whose duties ever took him to Dayton who has not been a guest in the home of the Shueys, and that means in fact that not one conspicuous Association leader of these times is stranger to its restful atmosphere and quiet friendship.

The secret of the home's charm also was understood by all who came and went. One happily remembering guest told it at the last with sufficing simplicity by saying: "Mr. and Mrs. Shuey were one—just one; that's all you can say about it." No divided interests or conflicting preferences broke the circuit of the steadfast peace with which the visitor beside that hearthstone felt himself surrounded. It was a communion of peace to break bread at that table. And as the children grew up they reflected the gracious genius for friendship peculiar to the parents. The daughter Amy, born in Westerville, was joined by a brother and a sister after the family removed to Dayton—Edwin and Sarah (the latter now Mrs. J. Bard McCandless)—and neither in hospitality nor in any other grace have they been unworthy of the family tradition. Both in the Dayton home and in the farm northward of the neighboring city of Springfield, where the family spent their summers amid fertile acres which have been the son's peculiar delight and pride, the children like the father and mother have been happiest when the house was most crowded with friends. The Shueys never entertained angels unawares. They always looked for the angel in every guest.

Of course, such an atmosphere to rejoice the souls of friends and guests could not be artificially produced for their benefit. It was the simple reality of the home's everyday life which they felt and shared. The father's never-omitted prayer at the family breakfast table was as beautifully and as reverently phrased when only the mother and children were listening as when visitors were present. And the requirement that the children should be seated in their places on time,

composed quietly for devotions, was as strict when the family breakfasted alone as when strangers were with them. There were in fact no "company manners" in the Shuey home; simplicity and sincerity dwelling there by prior right, forbade the intrusion of this or any other form of pretense. And equally did the home's day-by-day régime shut out those other black destroyers of family joy—gloom and anger. Against these intruders Mrs. Shuey especially was an impregnable wall of defense. It is the significant word of one of the children, reviving the memories of precious days gone: "Mother had an amazing gift for laughing things off." Every worry and every vexation was wafted out of the house on the wings of Mrs. Shuey's unfailing gayety. Sometimes when she thought her husband's mood too serious, she laughed at him—with the reward invariably of his ready answering laugh, for Edwin Shuey, intense man though he was, enjoyed the fun of living and but seldom got far away from the founts of cheery humor.

Over this happy household scarcely a wisp of cloud obscured the sun until the fateful year of 1924. It is true that the wife and mother was for years a semi-invalid, but so cheerfully did she bear her afflictions —making light of her pain when she suffered, and making much of her gaining strength when she grew better—that she herself was the chief joymaker of the family life. But in the latter months of 1923 what had appeared to be an inconsequential illness, from which Mrs. Shuey was making good recovery, was turned suddenly into a gravely threatening trouble by the complication of a blood-clot impeding circulation. When all other methods failed to relieve this

condition, surgery was resorted to in circumstances conceded to be desperate. Better than the surgeons hoped, however, Mrs. Shuey survived nine weeks longer, though in torments which tore every hour at the heart-strings of those who loved her. Nevertheless there are memories to be treasured of even those dark days more golden than joy could record—memories of suffering borne with a gallantry of soul inexpressibly superb. Especially beautiful in this retrospect remains the unselfishness of heart revealed by the homely question which, as consciousness returned to the pathetic surgical patient, were spoken to a daughter at her bedside: "How did Father stand my operation?"

Surely affliction's cup seemed full when such a wife, such a mother, had been lost. But Mr. Shuey was himself soon forced to confess what he had concealed through all the period of his wife's ordeal—that persistent internal pains growing always sharper were making life a continual distress. Local physicians attempted diagnosis and prescription, but admitting unsatisfactory results after a few weeks, they advised visiting the Mayo Sanitarium in Rochester, Minnesota. A tedious process of examination with the checking and rechecking of observations wore away the days of July, and then the patient was taken to the operating room. Next day a sorry story was told him. It was cancer—hopeless of course. The surgeons believed that he had a year to live.

In August Mr. Shuey came back to the home made desolate hardly four months before by the loss of his wife. But the younger daughter and her husband were there to spend the remaining year with him.

With no affected gayety but a solemn good cheer he took up the living of that year—meaning to make it count for the most that he was still capable of. When an oldtime acquaintance came to visit him and began to weep at the prospect of his death, there rose in him a revolt which was almost akin to indignation as he asked: "What are you crying for? Do you suppose I am afraid to die? I've lived by this religion all my life. It as surely good enough to die by." Yet he was full of the interests that had dominated his mind in his days of activity; he was still living in the present world. But when a friend of long intimacy from the secretarial staff of the International Committee called only to greet him meaning to stay but the five minutes which the physician in charge allowed, Mr. Shuey held him for many times five minutes while he urged a plan for placing on the younger members in all local Associations a larger responsibility for planning as well as executing Association programs—realizing Association ideals. He earnestly protested that the active promotive work of the city organizations should not be left wholly to professional paid officers. When also details of the business of *Association Men* were sent to him in routine channels for his comment as a member of the publication board, he dictated an answer not only giving his immediate opinion but asking specifically that no matters on which he would normally be consulted should be held back from him on account of his illness.

So though unafraid to die, Mr. Shuey had a will to live and was "carrying on." But his pain grew daily more excruciating. The reciprocal self-forgetfulness that balanced the wife's quick thought of him

in her ordeal was heard one day in his deep sigh after a terrible wrench of anguish: "Oh, I am glad that Mother isn't here to see me suffer so." And as strength ebbed down toward its inevitable exhaustion, that ruling passion of his for being of use to others asserted itself in a fashion which his faithful physician thought the most remarkable altruism that he ever knew at a life's closing. To Dr. McCann, lifelong neighbor and friend, who loved him like a brother, Mr. Shuey at the very verge of death whispered: "Doctor, if there is any way at all that my body can be used to get information that will help you to treat other people's troubles better, be sure to use it." And the autopsy did what his fearless, unselfish spirit hoped it might do. Thus, as Fletcher Brockman phrased it, this man who spent his life in service craved as a final devotion to the good of the world, that his very ashes should serve the well-being of humanity. And so, true to the last to the inwrought Christianity of his sincere soul, Edwin Shuey, when September of 1924 was nearly run, slept the long sleep. And the time of his lingering had been but one scant month of the year that he had been promised.

Ere he passed, he left with his children one last request. "You know," he said, "that ever since David Sinclair died, I have meant to write a biography of him. You will find in my private desk a lot of material that I collected for that book. But somehow I never got the time to write it. I want you to have somebody take that material and write the book I can't write now."

Which explains the book in the reader's hand. And surely none will wonder that incorporated here with

the story of David Sinclair is also the story of David Sinclair's best friend.

How worthy he was to be named with David Sinclair in the opinion of those who knew them both is indexed by the close likeness of what Dayton said about them each in obituary tribute. This editorial printed in a Dayton daily paper on the day of Mr. Shuey's funeral would have applied as truly, yet no more truly, had it been written on that other burial day when a worn-out body was brought home from far Montana.

> The good works of some men are so diverse and extend over so many years in a community that these men cease to be individuals and become institutions. In this sense E. L. Shuey was one of Dayton's greatest and best institutions, and it will be difficult to think of the city getting on without him. His highly imaginative mind was always discerning the deepest needs of men and women.

So, too, might have been said of either what one who knew only the younger of these "comrades twain," and knew him in commercial relations alone, wrote as his epigrammatic summing up of Mr. Shuey's personality:

"Quietly dynamic; never obtrusive—but never passive."

So like Another, who did not cry nor lift His voice in the street.

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